

THE HARVARD ORIENTAL SERIES

VOLUME TWELVE

HARVARD ORIENTAL SERIES

EDITED

WITH THE COÖPERATION OF VARIOUS SCHOLARS

BY

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Volume Twelve

CAMBRIDGE, MASSACHUSETTS

Published by Harvard University

1912

THE
PANCHATANTRA-TEXT
OF PURNABHADRA

CRITICAL INTRODUCTION AND LIST OF VARIANTS

BY

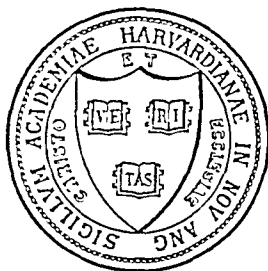
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PRINTED FROM TYPE AT THE
UNIVERSITY PRESS, OXFORD, ENGLAND
BY HORACE HART, M.A.
PRINTER TO THE UNIVERSITY

First edition, 1912, One Thousand Copies

TO THE MEMORY
OF
RICHARD PISCHEL

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PREFACE

Delayed appearance of the volume.—This volume appears later than the editor of this Series and the author expected. The printer's copy was ready several years ago; but circumstances for which nobody is to blame prevented its being issued earlier than now.

Distribution of the material originally intended for this volume.—The general plan of this volume may easily be seen from the table of contents. As appears from page xvii of volume xi, it was my original intention to give with this volume parallel specimens of the text of the various recensions. Technical reasons, which have to do with the size and shape of the sheets on which these specimens are printed and with related problems of the bookbinder's art, made it seem more practical to issue the specimens in a little atlas, and to designate the atlas as volume xiii.

Designations of the MSS. in the list of variants.—In the 'List of Variants', the designations of all the manuscripts (sigla codicum) of which the variant readings are given in full have been printed at the bottom of each page, whereas the designations of manuscripts to which only occasional reference is made are there omitted.

The list of variants refers directly to the manuscripts themselves.—The occasional quotations from the Berlin manuscript K (see below, p. 15, 25²) are given from the collations of Benfey and of Professor R. Schmidt. Unless the contrary is expressly stated, all the other references are to the respective manuscripts themselves and not to collations or to secondary copies.

The numbering of the single tales in volume xi.—In volume xi the superscriptions कथा १ and so on, at the head of the single tales, are given in the usual Occidental fashion. This is a deviation from the procedure of the manuscripts. Partly by way of justification, and partly for the sake of beginners, it is well to state here that, in the first place, Sanskrit manuscripts never have such story-numbers at the beginning of the single stories, but always (if they number the stories at all) at the end; and, in the second place, that even the best manuscripts are inconsistent in this matter.

By way of illustration, a few details may be given. Our MSS. of the bh-class have no story-numbers; the numbering contained in the MSS.

of the Ψ -class and in the fifth tantra of Bh are given in the 'variants'. See, for instance, variants on p. 6, l. 27, p. 14, l. 5, p. 21, l. 11, &c. Since the interpolated stories are in most cases numbered *before* the frame-stories, the numbering of the MSS. disagrees of course with that of our printed text. The frame-story I, xv of our edition, e.g., is numbered as xxi in the MSS. of the Ψ -class, whereas the intercalated stories xvi to xx are thus numbered both in the print and in the MSS. In tantra v, the frame-story is numbered as i in the Ψ -class, and all the following stories are numbered down to xii. In this case the frame-stories are throughout numbered in the MSS. *before* the intercalated stories, whereas in Bh, which in this tantra is a MS. of the textus *simplicior*, the frame-story is numbered as i, our first story as ii, our third story, in which all the following tales are contained, as xii (see variants on p. 289, 11), our stories iv to ix in like manner as iv to ix, and our x as xi; whereas our xi, which is inserted in x, is numbered in Bh as x.

Editor's non-acceptance of corrections of real errors.—At the end of this volume, some additional corrections to vol. xi are appended. Several learned friends of mine have sent me emendations which they will not find among these corrections. I need not say that—thankfully and carefully—I took all their proposals into consideration; but in the course of my critical work I have become extremely cautious in correcting the readings of good MSS. Nothing indeed could at first sight be more convincing than the emendation विष्णुशर्मापि, which one of these scholars proposed instead of विष्णुशर्मापि, as my text reads p. 2, l. 12. But as the best MSS. of both the recensions of the textus simplicior, from which Pūrṇabhadra took this passage, confirm the reading of the MSS. of his own recension, this conjecture is inadmissible; see variants on p. 2, 12.

The same scholar proposed to read with the editions of Kosegarten (V, 49), Bühler (V, 60), Jīvānanda Vidyāsāgara (V, 60), and Kāśināth Paṇḍuraṅg Parab (V, 58) मित्रोक्त instead of मित्राणां, as our text has in its stanza V, 46 b. But again our variants (on p. 273, 1) show that Pūrṇabhadra took the wording of this stanza into his text exactly as he found it in his sources, and we have no right to alter what he approved. There can be no doubt that in this as in other cases the later printed editions simply follow that of Kosegarten; cp. below, p. 53, and Indogermanische Forschungen xxix, 215 ff.

I now regret that I followed Parab in correcting the *chandobhaṅga* in stanza II, 155 a. This stanza is absent from all the other recensions of the Pañcatantra including the textus simplicior. I found it in a metrically correct form in Parab's Subhāshita-ratna-bhāṇḍāgāra and in his edition of

Ballāla's Bhojaprabandha, and as the correction seemed to be an unavoidable one, I adopted it. But later on, I found the same stanza with exactly the same chandobhaṅga in Jīvānanda Vidyāsāgara's edition of the Bhojaprabandha and in the metrical version of the Campakaśreṣṭhikathānaka; see below, Variants on p. 163, 13. And when my 'Variants' were already printed, I found again this stanza with its chandobhaṅga in the printed edition of Devavijaya Gani's Pandavacharitra (see Yashovijaya Jaina Granthamala, 26, p. 152), and in three old MSS., the one containing Dharmacandra's Malayasundarikathā, the other two Hemavijaya's Kathāratnākara (story 211). Hence it is evident that this stanza was *current* in its faulty form, and that *this* form should be restored in our text. As here, Pūrṇabhadra in several places took over into his text anomalies of his sources; see below, p. 30 f. and p. 36. All these cases should be carefully observed, as they afford us one of the best means for constructing a pedigree of the different recensions, and for finding out their most trustworthy MSS.

In my emendations I always carefully examined the best MSS. of *all* the old recensions, including both classes of the *textus simplicior*, and I beg my critics not to venture conjectures of their own, without comparing the same sources and without taking into due consideration their genetic relations. The text of Kielhorn and Bühler cannot replace the MSS. of the *textus simplicior*, as will appear from our parallel specimens, from pages 58 ff. of this volume, and from the occasional quotations strewn over my notes.

Pūrṇabhadra's attitude towards his sources.—Pūrṇabhadra no doubt knew Sanskrit well, and if he had not been renowned for his *pāṇḍityam*, no minister would have entrusted him with the revision of so celebrated and widely-known a *nītiśāstra* as the Pañcatantra already was in Pūrṇabhadra's time. Moreover, his work would not have been so widely circulated and copied again and again to even recent times, by Jainas as well as by Brāhmaṇas, if it had not been approved by the most cultivated people of his own time as well as of later times. Hence it seems to me now quite possible that he was well aware of such anomalies as he took over into his text, but that he *intentionally* refrained from altering them. In stanza 5 of his Praśasti he says :

स्मार्तं वचः क्वचन यत्समयोपयोगि
 प्रोक्तं समस्तविदुषां तद्दूषणीयम् ।
 सोमस्य मन्त्रयविलासविशेषकस्य
 किं नाम लाञ्छनमृगः कुरुते न लक्ष्मीम् ॥

This shows at all events that he had a great consideration for his sources, which, as appears from our parallel specimens, he followed pretty faithfully.

Acknowledgement of obligations.—Once more I have the pleasant duty of making public acknowledgement of invaluable help and kindness received from very many scholars. First of all I must thank Geheimrat Professor Boysen, Director of the Leipziger Universitätsbibliothek, Professor Münzel, Director of the Hamburger Stadtbibliothek, and Mr. F. W. Thomas, Chief Librarian of the India Office Library, London. These gentlemen sent me the Pañcatantra MSS. preserved in their respective libraries and permitted me to use them under the most liberal conditions. To Mr. Thomas I owe the possibility of collating again the London MS. A, and the Poona MSS. bhPBh. Moreover, this scholar procured for me copies of the most valuable MS. h (see below, p. 12 f.), of the Ulwar MS., and of the MS. preserved in the Raghunāth Temple Library (cp. p. 231 of this volume). Both these latter MSS. are inferior fragmentary copies of Pūrṇabhadra's recension. But to know this is a great relief for an editor, for whom nothing can be more painful than the thought that there may still exist some MSS. of very great value which he is not allowed to use.

To Professor A. A. Macdonell of Oxford I am deeply indebted for sending me the Pañcatantra MSS. of the Max Müller Memorial. Besides, he as well as Mr. Thomas collated for me a passage of the originals of Kosegarten's MSS. BCDEF which were not in my hands, when I needed them for this single passage; see below, p. 44 f. To Mr. Premchand Keshavlal Mody, M.A., LL.B., of Ahmedabad, I owe the use of the MSS. pr (see p. 12) and Pr (see p. 14). Sāstraviśārada-jainācārya Munirāj Śrī Dharmavijaya Sūri, the founder of Śrī Yaśovijaya-jainapāṭhaśālā in Benares, and his head disciple, Muni Indravijaya, who unite in their persons the truly Indian pāṇḍityam with a keen sense for philological criticism and with a far-sighted benevolence to all the scholars interested in Jaina literature, have sent me many valuable Jaina MSS. and books necessary for my further work, and have given me many items of information of the utmost value which it would have been difficult or impossible to get in Europe.

In 1910 the Munich Academy awarded from the income of the Edmund Hardy Foundation a prize of one thousand marks for my Contributions to the History and Criticism of the Pañcatantra Literature (Arbeiten zur Geschichte und Kritik des Pañcatantra). Since Theodor Benfey was a member of that distinguished corporation, and dedicated to it, over half a century ago, his celebrated pioneer work in Comparative Literature, entitled 'Pantschatantra', and since so eminent an authority in that same

field as Geheimrat Ernst Kuhn is closely and no doubt authoritatively concerned with the administration of the Hardy Fund, it is a matter of deep satisfaction to me that I am here able to record the Academy's approval of the way in which I am continuing the work of Benfey.

If I am able to continue this work, I owe the happy privilege in largest measure to Professor Charles R. Lanman; for at his instance an international memorial signed by seventy subscribers (more than a third of the signatures came from India), was addressed to the *Königlich Sächsische Gesellschaft der Wissenschaften* with a petition that this corporation request the *Königlich Sächsisches Ministerium des Kultus und öffentlichen Unterrichts* to allow me the leisure necessary for bringing my work to a satisfactory conclusion. Rektor Professor Dr. Curt Schmidt of our Realgymnasium in Doebeln most kindly supported this petition, and the Royal Ministry granted it. I may now hope to complete the literary-historical part of my undertaking, as with the present volumes (xii. and xiii. of this Series) I am completing the philological part thereof.

I need scarcely add that for these volumes, as for volume xi, Professor Lanman has laid me under deep obligation by revising my Introduction and other preliminary matter in respect of its English style, and by arranging the contents of the volumes with his well-known editorial skill.

Mr. J. C. Pembrey, Hon. M.A. (Oxon.), the Oriental Reader at the Clarendon Press, has not only done his work with his unflinching care and pains, but has also given me many valuable suggestions which I was glad to follow.

To all the above-mentioned gentlemen and corporations, and to the Royal Ministry, I here record my heartfelt thanks. The great and sympathetic interest which they have shown in this large and laborious undertaking, gives me courage to address myself to its second and perhaps more difficult part; and this, when complete, will, very likely, and as I hope, turn out to be a History of the Indian Narrative Literature.

JOHANNES HERTEL.

Grossbauchlitz bei Doebeln, Saxony,
December 10, 1911.

KEY TO TABLES I AND II OF VOLUME XI

Specimens of the MSS. Ψ and bh in facsimile.—In volume XI, between the end of the introductory matter (p. xlviii) and the first page of Pūrṇabhadra's text, are inserted two Tables, containing collotype reproductions of fifteen specimen-parts of the MSS. Ψ and bh. These facsimiles are designated as 'No. 1' and so on, and are thus referred to in this Key. They are especially useful as showing the old akṣara-forms used in our MSS., and as making it very clear how some of them were easily liable to be misread by later copyists.

Facsimile No. 1 shows a verso-page of Ψ, corresponding to the passage beginning *svayūthāntikam* (169, 1 of our text) and ending with *bhadra* (170, 12). Our reproduction is a trifle smaller in size than the original. The original has three red spots: one in the centre of the middle square beneath the (correct) leaf-number 60, and encircling the small hole; one in the right margin, covering the figure 5 of the (wrong) leaf-number 56, of which the figure 6 and part of figure 5 have been lost in the course of time with part of the margin; and one just opposite to it in the left margin.

Facsimile No. 2 shows a recto-page of Ψ, corresponding to the passage *gataṃ vyādham* to *kṛtaḥ* inclusive, 173, 2 to 174, 23 of our text. The original has only one red spot, namely, in the middle of the blank square.

Facsimile No. 7 shows a verso-page of MS. bh, corresponding to our text 125, 11 *rthāni* to 125, 29 *samāptaṃ cē* inclusive. The original is a trifle larger than the facsimile, and has neither the blank square in the middle of the page nor the red spots in the middle and in the margins.

The Jain diagram for the sacred word *arham* appears in Ψ, see No. 2, 7 e.—**Anusvāra** appears at the end of the line in Ψ, see No. 2, 12 g. Cp. Variants 183, 11. The same character is used merely to fill out the blank space at the end of the line in Ψ, No. 8, 6 g and 7 g. Variants thereof in Ψ, No. 1, 1 z, 4 z, 9 z, 14 z; No. 2, 7 g.—**Red markings.** In the originals of Ψ and bh, the words *uktaṃ ca*, *api ca*, the ends of the single pādas, and other important places are coloured with red.

Akṣara-forms of the MSS. Ψ and bh.—Under the headings of such forms as are for one reason or another of interest, are now given references to the facsimiles and to the places thereon where such forms may be found. References for Ψ are on the left; those for bh are on the right.

Akṣara-forms.	In facsimiles of MS. ψ.	In facsimiles of MS. bh.
Initial <i>i</i> :	No. 1, 2 <i>ik</i> ; 7 <i>e</i> ; 8 <i>n</i> ; 14 <i>r</i> .	No instance.
Post-consonantal <i>e</i> :	No. 1, 2 <i>b dhe</i> ; 2 <i>m</i> , 5 <i>r ye</i> ; 2 <i>u śe</i> ; 3 <i>y le</i> ; 5 <i>d kle</i> ; 5 <i>m sthe</i> .	No. 7, 1 middle <i>tye</i> ; 1 first quarter <i>ye</i> ; 1 third quarter <i>śte</i> ; 1 fourth quarter <i>te, ke</i> ; 2 first quarter <i>śre</i> , &c.
Post-consonantal <i>ai</i> :	No. 1, 4 <i>bg rai</i> ; 6 <i>u</i> , 12 <i>t dai</i> ; 14 <i>c tai</i> ; 10 <i>a smai</i> ; 14 <i>e thai</i> .	No. 7, 5 and 6 middle, and 9 first quarter <i>thai</i> ; 6 first quarter <i>kyai</i> ; 10 third quarter <i>dai</i> .
Post-consonantal <i>o</i> :	No. 1, 1 <i>m ddho</i> ; 2 <i>g yo</i> ; 3 <i>f tro</i> ; 3 <i>l śto</i> ; 3 <i>n to</i> ; 3 <i>s go</i> ; 3 <i>v bho</i> .	No. 7, 1 fourth quarter <i>no</i> ; 2 first quarter <i>yo</i> ; 3 second quarter <i>ryo, dyo, to</i> ; fourth quarter <i>vyo, dyo</i> .
Post-consonantal <i>au</i> :	No. 1, 1 <i>q mau</i> ; 3 <i>q</i> , 8 <i>b dau</i> ; 6 <i>z sau</i> .	No instance.
Modern forms :	No. 1, 11 <i>n ro</i> ; 11 <i>z yo</i> ; No. 2, 7 <i>b tyo</i> .	No. 7, 7 second quarter <i>ptai</i> .
<i>gga</i> :	No. 2, 15 <i>f rggaṃ</i> (distinctly two <i>ga</i> 's). The usual form No. 15, 2 in <i>durrggaṃ</i> .	No instance.
<i>gha</i> , old form :	No. 8, 4 <i>b c rgha</i> ; 7 <i>a ghā</i> ; No. 2, 9 <i>b ghū</i> ; 10 <i>f</i> , 14 <i>c gha</i> ; No. 9, 1 <i>a gha</i> .	No instance in the facsimiles (and none in the entire MS.).
<i>gha</i> and <i>ppa</i> :	The old form of <i>gha</i> is distinct from that of <i>ppa</i> , but easily confused with it: cp. No. 1, 1 <i>c rppi</i> ; 4 <i>h rppa</i> ; No. 8, 2 <i>a</i> , 6 <i>d rppa</i> .	
<i>gha</i> , modern form :	No. 1, 5 <i>t gha</i> ; No. 2, 1 <i>c</i> , 2 <i>a ghū</i> ; 4 <i>d ghra</i> .	No instance.
<i>gha</i> and <i>tha</i> :	The modern form of <i>gha</i> is distinct from that of <i>tha</i> , but easily confused with it: cp. No. 1, 1 <i>v thaṃ</i> ; 6 <i>y</i> , 13 <i>s thā</i> ; No. 8, 1 <i>g thā</i> ; 9 <i>f thaṃ</i> ; 10 <i>e rthaṃ</i> .	In bh, the form of <i>tha</i> is like that of our printed texts: No. 7, 1 <i>a rthā</i> ; 2 third quarter <i>thā</i> ; 5 middle <i>thāi</i> .
<i>jha</i> :	No. 1, 15 <i>c jhuṃ</i> (quite distinct from <i>ku</i> 15 <i>e</i> and <i>g</i>); cp. <i>jjhi</i> , No. 12, 2 <i>a</i> .	No instance.
<i>jjha</i> :	No. 9, 3 <i>b jjhā</i> (cp. Bühler, Paläogr., Table V, v-18 from inscr. ca. 807 A.D.); No. 12, 2 <i>a jjhi</i> (cp. Bühler, Paläogr., Table V, xiv, xviii, xix, xxi-18).	No instance.
<i>tu</i> and <i>nu</i> :	Very nearly alike. For <i>tu</i> , see No. 1, 1 <i>d</i> , 3 <i>k</i> , 7 <i>κ</i> ; No. 8, 8 <i>b</i> ; for <i>nu</i> , see No. 1, 15 <i>b</i> .	For <i>nu</i> , see No. 7, 7 first quarter.

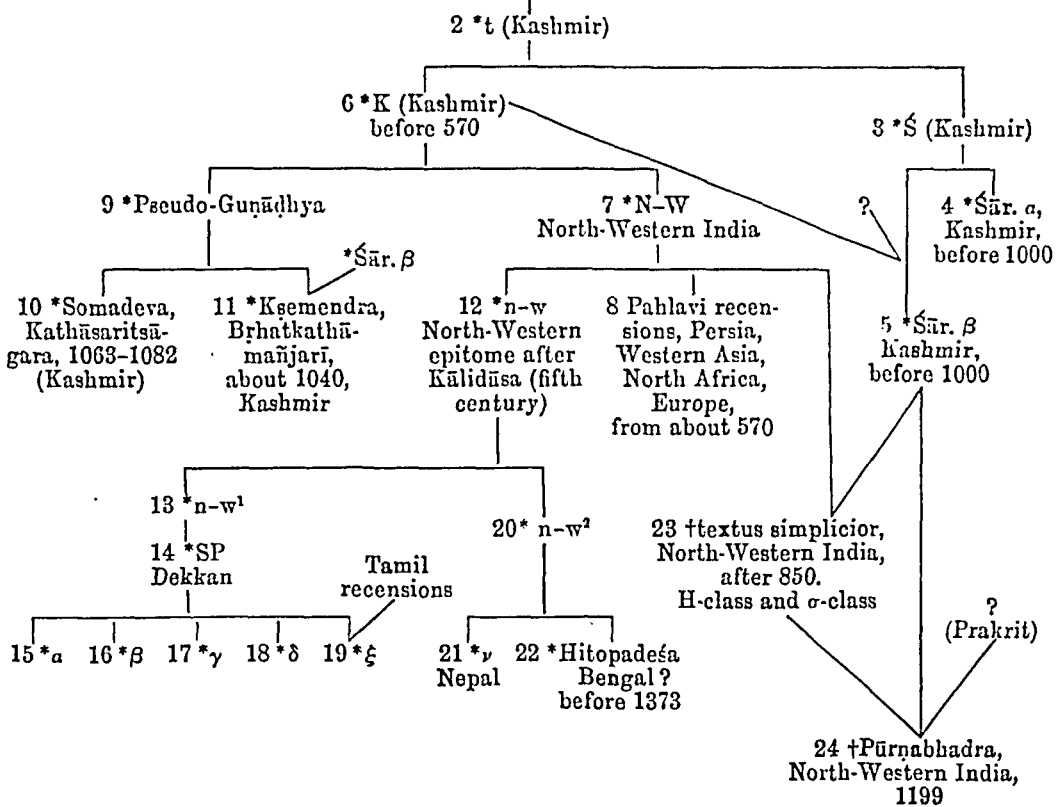
Akṣara-forms.	In facsimiles of MS. ψ.	In facsimiles of MS. bh.
<i>t</i> and <i>n</i> in conjuncts:	Very similar. Thus:	
<i>tra</i> :	No. 1, 2 g, 5 k; <i>tro</i> 3 f; <i>tri</i> 9 h.	Cp. <i>nny</i> , No. 7, 1 first quarter; <i>tra</i> , No. 7, 6 first quarter.
<i>tvā</i> :	No. 1, 2 x, 8 h, 13 d.	No. 5, 1.
<i>tsa</i> :	No. 1, 8 c; <i>tsu</i> No. 1, 12 a; <i>tsne</i> No. 1, 14 v.	<i>tsa</i> , No. 7, 2 second quarter and 9 first quarter; No. 5, 3 end.
<i>stu</i> :		No. 7, 2 last quarter, exactly like <i>sru</i> .
<i>tya</i> and <i>nya</i> :	Quite distinct in ψ. For <i>tya</i> , see No. 8, 3 b c; <i>tye</i> , No. 1, 6 b c, 12 d; <i>tyu</i> , 2 q. For <i>nya</i> , see No. 1, 9 c, 10 v.	Identical in bh. For <i>tya</i> , <i>tyā</i> , see No. 7, 4 first half, four examples; <i>tye</i> , No. 7, 1 middle; <i>tyā</i> , 2 end. For <i>nya</i> , No. 7, 2 third quarter; 3 beg.; 6 middle.
<i>tha</i> after <i>s</i> , <i>cha</i> , <i>b</i> before <i>dha</i> , and <i>ṣ</i> before <i>ṭa</i> or <i>ṭha</i> or <i>ṇa</i> , are very similar. Thus:		
<i>stha</i> :	No. 13, 3 a; <i>sthe</i> , No. 1, 5 m; <i>sthā</i> No. 3, 2 middle; 4 end.	<i>sthā</i> , No. 7, 2 third quarter; <i>sthi</i> , 6 second quarter.
<i>ccha</i> :	No. 1, 4 u v; No. 10, 2 and 4.	<i>cchi</i> , No. 6, 2 middle.
<i>bḍhā</i> :	No. 1, 11 p; cp. No. 10, 1 second half.	No instance.
<i>ṣṭa</i> :	No. 1, 10 q, &c.	No. 7, 1 third quarter (twice).
<i>ṣṭha</i> :	No instance.	No. 6, 3 a.
<i>ṣṇa</i> :	No instance.	No. 5, 2 middle.
<i>ḍḍha</i> and <i>dra</i> :	Identical in ψ. For both, see No. 1, 14 q, <i>niryatiraśād rad-dha</i> .	Distinct in bh. For <i>ḍḍha</i> , see No. 7, 6 first quarter; <i>ḍḍhyā</i> , 7 third quarter; <i>ḍḍhi</i> , 8 first and fourth, and 10 first quarter. For <i>dri</i> , see No. 7, 7 second quarter.

INTRODUCTION TO THE EDITION OF PŪRṆABHADRA'S PAÑCATANTRA

Chapter I. Survey of the Single Recensions, and of their Manuscripts, as used by the Author of this Volume.

Pedigree of the recensions of the Pañcatantra.—Below is given a statement of the various Indian recensions, and in such a tabular form as to make clear the genetic relations. The Brahmanical recensions are marked with a star (*); the Jaina recensions with a dagger (†).

1 *Original work (Kashmir, about 200 B. C. ?)



Key to the pedigree.—There follows now, under twenty-five headings corresponding with those of the table (1–25), a brief statement as to each of the inferrible or extant recensions of the Pañcatantra, so far as known to the editor of Pūrṇabhadra's recension, and as to the MSS. used by him as editor, and in his studies of the history and sources of that text.

1. The original work.

The author's MS. of this work and all exact copies of it are lost.

2. t.

Some copy, inferrible but no longer extant, of the original work, which copy already contained certain mistakes and interpolations.

3. S'.

The lost Śāradā archetype of the Kashmir recension or Tantrākhyāyika. Ś contained many corruptions and gaps, and some more interpolations.

4. S'ār. a.

The more original text of the Tantrākhyāyika. Known from the MSS.:

P = Pūṇa, Deccan College viii. 145.

P¹ = one leaf, containing most of the kathāmukha, Decc. Coll. viii. 145.

p¹ = the greater part of MS. p, belonging to Dr. M. A. Stein.

The Sanskrit text of MS. P was printed in Abh. der Kgl. Sächs. Ges. der Wissenschaften, vol. xxii, No. v, p. 1 ff.

5. S'ār. β.

The slightly revised and enlarged text of the Tantrākhyāyika. Used by Kṣemendra. Part of the interpolations contained in Śār. β go back to some MS. of the K-class (No. 6). MSS.:

p² = the smaller (last) part of MS. p, belonging to Dr. M. A. Stein.

z, and its derivatives p r R, MSS. belonging to Dr. Stein.

Critical edition of these recensions: Tantrākhyāyika, die älteste Fassung des Pañcatantra. Nach den Handschriften beider Rezensionen zum ersten Male herausgegeben von Johannes Hertel... (= Abh. der Kgl. Ges. d. Wissensch. zu Göttingen. Phil.-hist. Kl. N.F. Band xii. 2).—Translation: Tantrākhyāyika. Die älteste Fassung des Pañcatantra. Aus dem Sanskrit übersetzt mit Einleitung und Anmerkungen von Johannes Hertel. 1909. Leipzig und Berlin. Druck und Verlag von B. G. Teubner. 2 vols.

6. K.

A lost Śāradā MS. which was the source of all the other recensions of the Pañcatantra.

7. N-W.

A North-Western copy flowing from K, not extant, but represented by

8. The Pahlavi Recensions.

The Pahlavi version itself is lost, but very numerous offshoots of it are preserved. See V. Chauvin, *Bibliographie des ouvrages arabes ou relatifs aux Arabes publiés dans l'Europe chrétienne de 1810 à 1885*. II. Kalilah. Liège. H. Vaillant-Carmanne, Imprimeur. Leipzig, en commission chez O. Harrassowitz, Querstrasse 14. A new edition and translation of the Old Syriac version has been given by Prof. Friedrich Schulthess of Königsberg. Title: *Kalila und Dimna, Syrisch und Deutsch*. Berlin. Verlag von Georg Reimer. 1911.

9. Pseudo-Guṇāḍhya.

The lost metrical extract from an old text of the Pañcatantra, interpolated in a North-Western recension of the Bṛhatkathā.

10. Somadeva.

The abbreviated Sanskrit translation of No. 9, contained in Somadeva's *Kathāsaritsāgara*. Editions used by the author of this volume :

Br = *Kathā Sarit Sāgara*. Die Märchensammlung des Somadeva. Buch vi. vii. viii. Herausg. von Hermann Brockhaus. Leipzig 1862 in Commission bei F. A. Brockhaus (= Abh. für die Kunde d. Morgenl., herausg. v. d. Deutschen Morgenl. Gesellschaft, ii, No. 5).

Du = The *Kathāsaritsāgara* of Somadevabhatta. Ed. by Paṇḍit Durgāprasād and Kāśīnāth Pāṇḍurang Parab. Printed and published by the proprietor of the "Nirṇaya-Sāgara" Press. Bombay. 1889.

MSS. used by the author of this volume :

A = I. O. 1881, E. 3957.

B = I. O. 2165, E. 3949.

C = I. O. 1102, E. 3955.

K = Sanskrit College, Calcutta, No. 1796.

P = Deccan College, 1887-1892, No. 660.

11. Kṣemendra.

The abbreviated Sanskrit translation of No. 9, contained in Kṣemendra's *Bṛhatkathā-mañjarī*, xvi. 286 to 567. Editions :

- v. M = Der Auszug aus dem Pañcatantra in Kshemendras Bṛihatkathāmañjarī. Einleitung, Text, Uebersetzung und Anmerkungen von Leo von Mañkowski, dr. jur. & phil. Leipzig, Otto Harrassowitz 1892.
- Ś = The Bṛihatkathāmañjarī of Kshemendra. Ed. by mahāmahopādyāya (!) paṇḍit Śivadatta, Head Paṇḍit and Superintendent, Sanskrit Department, Oriental College, Lahore, and Kāshīnāth Pāṇdurang Parab. Printed and published by Tukārām Jāvajī, proprietor of Jāvajī Dādajī's "Nirṇaya-Sāgara" Press. Bombay. 1901.

12. n-w.

A north-western epitome, in which all the stories and nearly all the verses of N-W were given. It must have been composed after Kālidāsa's Kumārasambhava: see vol. I of my translation of the Tantrākhyāyika, p. 158, middle.

13. n-w¹.

This is a derivative of n-w, and the immediate source of

14. SP.

The archetype of the so-called Southern Pañcatantra. Of this archetype no quite faithful copy has been handed down to us. The MSS. known to us belong to the following five sub-recensions:

15. SP_a.

A } A B palm-leaf MSS., C a paper MS., all of them belonging to the
B } late Prof. Leo von Mañkowski, and kindly lent to the author
C } of this volume by him.

K, a copy of the MS. of the Madras Government Oriental MSS. Library, Alph. Index, p. 46, No. 7-1-7.

L, ditto, 7-1-6.

N, ditto, 7-1-8.

Q, a copy of the Tanjore MS., Burnell, Class. Index, p. 165^b, No. 5,110.

P, a copy of the beginning of the Tanjore MS., Burnell, p. 165^b, No. 5,109.

R, " " " " " 5,111.

S, " " " " " 5,113.

U, " " " " " 5,116.

V, " " " " " 10,240.

W, " " " " " 10,241.

Y, " " " " " 10,242.

Z, a copy of a not numbered MS. of the Palace Library, Tanjore. In this copy, the text of the SP is wrongly ascribed to Kṣemendra.

After my edition of the SP was printed, I got, through the kind help of Prof. E. Hultzsch and Govt. Epigraphist V. Venkayya, the MS. b, i. e. a copy of the beginning of the MS. Hultzsch, Reports on Sanskrit MSS. in Southern India, No. II, p. 45, 1219. This MS. goes with B.

16. SP β .

- | | |
|--|-----------------|
| F, a collation of the MS. of the Madras Govt. Or. MSS. Library,
Alph. Index, p. 46, No. 3-2-20. | } first group. |
| H, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph.
Index, p. 46, No. 6 B-3-15. | |
| O, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph.
Index, p. 46, No. 3-4-19. | |
| E, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph.
Index, p. 46, No. 7-1-5. | } second group. |
| I, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph.
Index, p. 46, No. 7-1-10. | |
| M, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph.
Index, p. 46, No. 5-3-13. | } third group. |

The text of the MSS. FHO, EI, with the variants of the best MSS. of SP α has been published in the following edition :

Das südliche Pañcatantra. Sanskrittext der Rezension β mit den Lesarten der besten Hss. der Rezension α , herausg. von Johannes Hertel. Des xxiv. Bandes der Abhandlungen der phil.-hist. Kl. der Kgl. Sächs. Ges. d. Wissenschaften No. V. Leipzig bei B. G. Teubner 1906.

17. SP γ .

D = India Office, Bühler MSS. April 24, 1888, No. 320.

G = India Office, Burnell 211.

A useless attempt towards publishing these two MSS. has been made by Dr. Michael Haberlandt, Zur Geschichte des Pañcatantra, Sitzungsber. d. phil.-hist. Cl. der Wiener Ak. d. Wissensch. 1884, p. 397 ff. Cp. ZDMG. lviii, p. 3 ff.

18. SP δ .

T, a copy of the MS. of the Palace Library, Tanjore, Burnell's Class. Index, p. 165^b, No. 5,112. Cp. Introduction to my ed. of SP, p. xxxiv f.

19. SP ξ .

X, an old palm-leaf MS., presented to the author by the late Prof. v. Mañkowski. An analysis of this southern 'textus amplior' has been given ZDMG. lx. 769 ff. and lxi. 18 ff.

There are, furthermore, two Paris MSS. of the SP, and one MS. belonging to Prof. Teza, which were not available for me. Cp. ed. of the SP, Intr., pp. xxix and xxxiii.

20. n-w².

A lost MS. agreeing on the whole with n-w¹, but having numerous more original readings. The first and second tantras were transposed in this recension.

21. v.

A Nepalese recension, containing only the verses and one prose sentence which the copyist evidently took for a stanza. First and second tantras transposed. MSS.:

n¹, a copy presented to the author by the Durbar of Nepal, and containing books I to III incl. Cp. ed. of SP, p. lxxxviii ff. The complete variants of this MS. are given in the ed. of SP.

n², a copy of the beginning and of the end, transcribed from the same original as n¹, and procured for me by Prof. Sylvain Lévi. This MS. contains the stanzas of tantras iv and v, which are missing in n¹. They are printed in the appendix to my Introduction to the edition of the Sanskrit text of the Tantrākhyāyika, p. xxvii.

22. The Hitopadeśa.

This is based on n-w² and some other story book. Its author was a Śaiva called Nārāyaṇa, who wrote for some king Dhavalacandra, probably in Bengal. Books I and II transposed as in v.

Editions with critical notes: 1. Hitopadesas id est Institutio salutaris.

Textum codd. MSS. collatis recensuerunt interpretationem latinam et annotationes criticas adiecerunt Augustus Guilelmus a Schlegel et Christianus Lassen. Pars I. textum sanscritum tenens. Bonnae ad Rhenum MDCCCXXIX. . . . Pars II. commentarium criticum tenens. . . . MDCCCXXXI. (The translation promised on the title has not appeared).

2. Hitopadeśa by Nārāyaṇa. Ed. by Peter Peterson. Bombay, 1887 (= Bombay Sanskrit Series, No. xxxiii).

As to these and other editions compare: Über Text und Verfasser des Hitopadeśa. Inaugural-Dissertation . . . bei der hohen philosophischen Facultät der Universität Leipzig eingereicht von Johannes Hertel . . . Leipzig. Druck von Breitkopf & Härtel, 1897.

A truly critical edition of this work is still a desideratum. The Nepalese MS. N, mentioned by Peterson in the preface of his edition, p. i, did not belong to the British Museum, as Prof. Peterson thought, but to

the late Prof. Cecil Bendall, and now belongs to the Cambridge University Library. A MS. which Prof. Zachariae presented to the Library of the German Oriental Society has been described by him ZDMG. lxi. 342.

After the publication of SP and *v* it will now be an easy task to determine the best MSS. of the Hitopadeśa and to give a truly critical edition of this work.

23. The textus simplicior.

Called in the MSS. Paṃcākhyānaka. This text is the work of some Jaina author who seems to have lived after the middle of the ninth century A.D., since he quotes a stanza of Rudraṭa¹, and before 1199 A.D., as Pūrṇabhadra used this text as one of his main sources. The author added new tales and new stanzas, especially from Kāmandaki², transposed the stories, especially in books III and IV, and greatly amplified the bulk of the Pañcatantra, especially in the fifth book. As for the single stories, he not only altered their wording throughout, but also their purport. The stories of the textus simplicior have many features in common with Buddhistic forms of these tales, which deviate from the *old* Pañcatantra texts. The MSS. of this recension disagree very considerably, and in most of them the text is in no good state. All of them are revised copies.

MSS. of the textus simplicior :

H, No. 281 of the Hamburger Stadtbibliothek. Not dated, but older than I.

I, No. 280 of the Hamburger Stadtbibliothek, dated sam. 1701. As to H and I see my paper 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG. lvi. 293 ff.

O, MS. of the Bodleian, Oxford, Aufrecht's Cat., p. 157^a, No. 335, 'ex eodem codice atque Hamburgenses H. I. videtur transcripta esse.' Dated sam. 1709. This MS. I have not seen.

Bh, fifth book, contains a text very closely agreeing with that of the Hamb. MSS., but without two interpolations of H I. See below, p. 56 ff., and cp. No. 25, Later Mixed Recensions.

σ = Decc. College, Peterson's Fifth Report, No. 356. Not dated. Copied by gaṇi Cāritrakīrti, disciple of gaṇi Tejastilaka. Corrected by paṇḍit Sukīrti and paṇḍit Amarasiṃha.

s = Decc. Coll. i. 17. First leaf replaced. Copied from an old original (many small gaps). Not dated.

¹ See Pischel's edition of Rudraṭa (Rudraṭa's Ṣṛṅgārātilaka and Ruyyaka's Saḥṛdaya-līlā. Kiel, Haeseler 1886), p. 26.

² Benfey, Pantschatantra I, p. xv, note 2.

S = Decc. Coll. xv. 147. First two leaves and last leaf missing. The conclusion of IV, vii (Mouse-maiden), with IV, viii (Saints' clothes) is an unintelligibly short abstract, after which the fourth tantra is concluded. Dated samv. 1534 caitrāmāse śuklapakṣe 5 pañcamyām tithau somavāsare atrêha *Harṣapure Śā(?)dyanāgarajñātiyavyāsacīyākena* sutānām pāṭhanārtham *Ahimadāvādavāstavyamevādājñātiyasonījātākasya* sutena śavākena pustikā likhitā puṇyasyārthe tena puṇyena bhagavān śrī Mahāviṣṇu prītoṣtu, &c.

a = Decc. Coll. xii. 252. A fragmentary MS. of the text contained in S. The conclusion of IV, vii (with the emboxed story IV, viii) is literally the same in both MSS. The following leaves are missing: 1-55 incl., 59-61, 63-74, 77, 80, 85, 86, 89, 93 to the end. At the end of tantra iv the copyist gives his name: likhitam idaṃ pro(!)hita-Rāmacaṃdrābhidhena nijapāṭhanārtham paropakṛtaye cāstuḥ ।

pr = a MS. belonging to the Bhandar of Ahmedabad, and lent to me through the good offices of Mr. Keshavlal Premchand Mody of the same town. It bears the marks dā° 7, pra° 25 mī, and dā 13 pra 15. Colophon: samvat 1592 varṣe vaiśaśāśiditraravau liṣitam. This MS. agrees very closely with the edition of Kielhorn and Bühler.

Bü² = India Office, Bühler MS. 86. Fragment, leaves 1-39 incl. of 88 leaves missing. Dated Samvat 1804, śakem 1669 prabhavābde paṇṣavadya 2 dvitīyāyām budhe Bhiṣagupanāmnā śrī-Nārāyaṇapaṇṭa (i. e. paṇḍita) sutena suhr̥dvareṇēdaṃ pañcopākhyānākhyam pustakaṃ likhitam svārtham parārtham ca, &c.

Mü⁴ = Max Müller Memorial e 11, Bodleian, Oxford, 50 leaves. Begins *kā sotkaṃthās tiṣṭati iva* (corresp. to Pūrṇ. 230, 3). The text of this MS. belongs to the σ-class. Dated sake 772 śārvarināmasaṃvatsare vaiśākha-śuddhanavamyām.

h = a copy of the MS. mentioned in Sh. R. Bhandarkar's Report, Bombay, 1907, p. 55, § 46. The original lies in a dilapidated fort in Hanumangad or Bhatner (Bikaner). Bhandarkar says: 'The place in the fort where I saw the box of manuscripts is also dilapidated and deserted. The heir to the manuscripts is a young boy who, I believe, is studying at Patiala.' . . . Bhandarkar calls the original 'a copy of Pañchatantra made in Samvat 1429, while Firuz Shah Taghlak was on the throne.' Mr. F. W. Thomas kindly procured me the copy, which was ordered by the Durbar of Bikaner. It has been made by two copyists, neither of whom knew Sanskrit, and both of whom, especially the second one, very often misread the old-fashioned characters of the original. The colophon does not mention the date given by Bhandarkar, as the copyist of this part of the MS. evidently altered it to give the date

of his own copy. As the colophon gives an idea of the knowledge which this copyist—the *better* one of the two—has of the Sanskrit language, I give it here: sārāpūṃ [for samāptam!] vedaṃ aparikṣita-karaṇaṃ nāma pañcamam taṃtraṃ iti | *vrhatpañcatamtraṃ samattamḥ* (corr. to samāptamḥ) || samvat 1965 rāmitimīgasaravadi 12 ne liṣamtaṃ ātmācatarabhuja *Vikāneranagaramadhye Śaratare* gacchai || yādṛśaṃ puṣṭakaṃ dṛṣṭvā tādṛśaṃ liṣitaṃ mayā | yadi | śuddhaṃ asuddhaṃ vā mama doṣo na diyateḥ || śrīr astuḥ || śrīkalpāṇṇam astuḥ || śrī subhaṃ bhavayāt h || h. This copy is very faulty. Moreover, very many corrections and glosses are entered in it in some places. In spite of all this the copy is valuable. But a future editor of the *textus simplicior* must try to get the original of our copy for his work. This original must contain a good old text of this work. The story I, v is concluded in it as in H I.¹ In the Introduction to my translation of the *Tantrākhyāyika*, p. 158 (Kap. II, § 2, 1, S. 31), I have shown that the stanza which contains the argument of story II, iii of our text has been altered in all the descendants of K, and has been well preserved only in Śār. Our Specimen III, l. 133, footnotes, gives the reading of h, which, though corrupt, proves in an evident manner that originally the *textus simplicior* also had the reading of Śār.

c = Deccan Coll., Bhand. Cat., xvii. 637. Fragment. Leaves still extant: 2–10 incl., 14–21, 23–33, 37–41, 43–46. Goes down to *acimṭaya*, Kielh. p. 89, 4. Rather faulty; modern.

The *textus simplicior* has not been handed down to us in its original form. All our MSS. show interpolations,² and the original wording has not been preserved in any one of the MSS. that I have seen. Our parallel Specimens and, above all, the text printed below, p. 58 ff., show that the MSS. of the *textus simplicior* may be roughly divided into two groups:

- (1) The H-class, to which belong HIO and book V of Bh; see below, p. 58 ff.
- (2) The σ-class, to which belong σsprh (and book V of φ; see Later Mixed Recensions).

As to the Vaiṣṇava MS. S and to the MS. a of the purohita Rāmacandra, I cannot say to which class it has to be assigned, as unfortunately I failed to copy the greater part of their text. At any rate these two MSS. are worthless.

Of the two classes, each at times excels the other in the greater originality of an occasional passage. Our parallel Specimens I–III and the text

¹ Cp. Über die Jaina-Rezensionen [see below, p. 15], p. 97 ff.

² Cp. Ber. kgl. sächs. Ges. d. Wissenschaften, ph.-h. Kl. 1902, p. 68 f.

printed below, p. 58 ff., show that Pūrṇabhadra used copies of both these classes. Wherever he follows the *textus simplicior*, nearly his whole wording can be reconstructed from MSS. of these two classes. It is scarcely possible that he had before him a MS. from which both the H- and the σ -class are derived, as in some places either the H-class or the σ -class is more original than Pūrṇabhadra's text.

The text of the H-class seems to me, on the whole, to be the more original one. It has not yet been edited.

One single MS. of the σ -class has been edited by Kielhorn and Bühler in their well-known edition of the *Pañcatantra* in the Bombay Sanskrit Series, Nos. IV, III, I. Cp. ZDMG. lvi, p. 298 f. This edition agrees very closely in its wording, and completely in the arrangement and number of its tales, with the above-mentioned MS. pr.

As to Kosegarten's edition, see below, p. 15, 'Later Mixed Recensions', and p. 44 ff.

24. Pūrṇabhadra's text.

Called in the MSS. (like No. 23) *Pañcākhyānaka*. Pūrṇabhadra's text is a compilation of Śār. β , of the *textus simplicior*, and of sources unknown to us, amongst which there was a source composed in *Prākṛt*; see below, p. 27 ff. He seems to have known Kṣemendra; cp. WZKM. xvii. 347. According to his *praśasti*, he completed his work in A.D. 1199 by the order of a minister named Śrī-Soma.

No other recension of the *Pañcatantra* has been handed down to us in so authentic a wording as Pūrṇabhadra's work. The MSS. which contain it are the following:

bh = Deccan College, Bhand. Cat. x. 190.

N = " " " " x. 189.

A = India Office 2643, E. 4084 (a revised copy).

Ψ = Deccan College, Bhand. Cat. iv. 55.

P = " " " Report 1897, 419.

L¹ = Leipzig University Library, A. 404.

M = Deccan College, Bhand. Cat. iv. 54.

p = " " " " ii. 46 (a revised copy).

Pr = a MS. of the Jaina Bhandar of Ahmedabad, *ḍā.* 28, *pra* 10. Not dated, but old.

B = Oxford, Aufr. Cat., p. 157^a, No. 337. It contains only the first two tantras and the greater part of III (down to 227, ⁵ *kṛtaghnā* incl.). Written after A.D. 1810. As I know this MS. only from Tullberg's collation, I neglected it. As for the other MSS., see below, p. 37 ff.

The text of this recension has been published in vol. xi of the HOS.

As to the *textus simplicior* and Pūrṇabhadra's recension, cp. my papers : 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG. lvi. 293 ff., and 'Über die Jaina-Rezensionen des Pañcatantra', Berichte der phil.-hist. Kl. der Kgl. Sächs. Gesellschaft der Wissenschaften zu Leipzig, 1902, 23 ff.

The lack of critical spirit, which is so characteristic of the old style paṇḍits, was the reason why the more complete, i.e. the interpolated and contaminated MSS. of celebrated works, were always copied, whereas the old genuine texts disappeared. Hence the *textus simplicior* and Pūrṇabhadra's recension completely ousted the old Pañcatantra from North-western India. But Pūrṇabhadra's compilation was not the last stage of this literary development. Numerous new recensions arose, and these have been copied and enlarged even to our days. These mixed recensions may be classed under six heads.

1. The *textus simplicior* was interpolated from Pūrṇabhadra's text.
2. Pūrṇabhadra's text was interpolated from the *textus simplicior* and other sources.
3. Single books or tantras of different recensions were combined.
4. Other recensions were contaminated with the Jain recensions.
5. The Jain recensions were moulded into other forms.
6. Versions from which the frame-stories have been eliminated.

25. Later Mixed Recensions.

25¹. *Textus simplicior*, interpolated from Pūrṇabhadra's recension. MSS. : D = I. O. 2790. Dated samv. 1796 aṣāḍhavadi 3.

b = Deccan College, Bhandarkar's Cat. xii. 253. Fragmentary MS. The following leaves are still extant : 49-79 incl., 81-5, 87-9, and one leaf, the pagination-number of which is ninety-something (the unit of the number is not to be made out).

d = Deccan College, Bhand. Cat. ii. 44. Has 54 leaves, incomplete. The text goes to *saharṣam āha*, Kielhorn, p. 93, 14.

Mü¹ = MS. Max Müller Memorial e 10 of the Bodleian. 100 leaves. Fragment. Begins with *ca vilokya* Pūrṇ. 130, 10. The rest complete. Dated *saṃbat* 1776 *varṣe* | *śāke* 1641 *pravarttamāne* | *jyeṣṭhamāse* | *kṛṣṇe pakṣe* | *caturthyaṃ* 4 *tithau* | *ādityavāre* | Written *Sujānasimhajivijayarājye* | *śrī Vikānera-madhya* by one *ācārya Rāmakṛṣṇa*.

Mü³ = MS. Max Müller Memorial d 40. 71 leaves. Contains books III to V inclusive. The pagination begins with 1. Not dated.

25². Pūrṇabhadra's text, interpolated from the *textus simplicior* and other sources. MSS. :

K = Berlin, Chambers 176. This MS. is known to me from the collations of Benfey and R. Schmidt.

L² = Leipzig University Library, A. 403. 84 leaves. From the beginning to *trāsayām āsa* 219, 2. Title *Hitopadeśa* (only in mg.). Very faulty Śaiva MS. After I, i the story *Hitopadeśa* II, iii, ed. Schl. ('Dog and Ass').
 Bü¹ = I. O., Bühler MS. 85. Dated śake 1788 kṣayanāmavatsare. This is the recension translated by Galanos, and used by Meghavijaya (see below, p. 19). Cp. WZKM. xix. 62 ff.

Mü² = MS. Max Müller Memorial f1. Complete. The pagination (lost on some leaves) goes from 244 to 395. Leaf 279 wrongly inserted after 379, leaf 337 after the first leaf of Śivadāsa's *Vetālapañcaviṃśatikā*, which follows in the MS. Down to about p. 22 of our text Mü² contains a mixture of Simpl. and Pūrṇ., the textus simplicior prevailing. But also in some other places the textus simplicior has been compared. After *śrūyate ca*, 94, 4, for instance, Mü² continues: *tat pranaṣṭaṃ kulam pakṣikulam saṃprati | anyān api svechayā vyāpādayiṣyati | yataḥ* (= Kielhorn, i. 72, 15). Thereupon follow, with variants and corruptions, the stanzas Kielh. 342 to 346 incl., and then the MS. continues with our stanza 344. Nearly all the mistakes common to Ψbh appear in our MS., and many other corruptions besides. Of the praśasti, Mü² has the two stanzas of PPrM.—Mü² is dated *śunyaśāstramuniścam* ... [supply *dra*] 1760 *Vikramasya gatārdayaḥ || śuciḥ śukle trayodaśyām* by one Śukadeva in a village of Gujarat. It is useless for critical purposes.

25³. Single books or tantras of different recensions were combined.

Bh = Deccan College, Bhand. Cat. xiii. 68. The text of books I, II, and III is a Pūrṇabhadra text, mangled and interpolated from the textus simplicior. Book IV (incomplete) is a Pūrṇabhadra text. Book V is an old text of the H-class of the textus simplicior. See below, p. 56 ff.

φ = Deccan College, Peterson, Report IV, 719. The text of books I to III inclusive is the text of Bh; book IV is a Pūrṇabhadra text different from Bh; book V is a textus simplicior of the σ-class. See below, p. 56 ff.

C = Bodleian, Aufrecht's Cat., No. 336. Dated sam. 1856. This MS. I know only from Tullberg's collation. The beginning of the first tantra contains the textus simplicior, the rest of that tantra and the remaining ones are Pūrṇabhadra's text.

F = I. O., No. 2319. Books I and II contain the textus simplicior, the others are copied from the same original as C. To Mr. F. W. Thomas I owe the statement that codices F and L (cp. Kosegarten, p. vi) are identical.

Bü⁵ = I. O., Bühler MS. 89, a fragment containing leaf 1 and leaves 53 to 119 incl. Nearly all of book I is missing. The conclusion of book I

and books IV and V contain the text of Pūrṇabhadra, whereas books II and III contain a *textus simplicior* with stories interpolated from Pūrṇabhadra. Cp. WZKM. xix. 75.

Bü³ = I. O., Bühler MS. 87. Fragment; 47 leaves. Begins with the description of the hunter at the beginning of tantra ii, and goes to Bühler's stanza iii, 163. Pūrṇabhadra's stories inserted in the frame of the *textus simplicior*. Cp. WZKM. xix. 73.

Π = Deccan College, Peterson, Report III, Appendix iii, No. 313. Not dated. Modern. Books I and II, Pūrṇabhadra; the other books, *textus simplicior*.

The following MSS. contain in their books I, II, V, Pūrṇabhadra's text; in their books III and IV an interpolated *textus simplicior*:—

Π¹ = Deccan College, Bhandarkar, Report 1894, No. 371. Quite modern.

Π² = Deccan College, Peterson, Report V, No. 355. Dated mitau (?) kārṭika-kṛṣṇacaturthī bhūputravāsare samvat 1811.

Π³ = Deccan College, Bhandarkar, Report 1897, No. 418. Modern.

Π⁴ = British Museum, No. 277. This MS. I have not seen.

Q = Deccan College, Bhand. Cat. viii. 144. Last leaf wanting.

q = Deccan College, Bhand. Cat. xii. 251. Missing leaves: 1-70 incl., 77, 78, 122, 140 to the end. Not old. In the parts extant, q has the same stories as Q.

Kosegarten's edition of the *textus simplicior* belongs to this class, and his edition of the *textus ornatior* as well. Both are mixtures from MSS. of various classes. The edition of Jivānanda Vidyāsāgara is based on Kosegarten's, and so is that of Parab. See below, p. 51 ff.

25⁴. Other recensions contaminated with the Jain recensions.

25^{4a}. The MS. E = I. O. 1812, E. 4086. Kosegarten, p. iv of his edition of the *textus simplicior*, says of this MS.: 'Textus ad codicem A. prope accedens passim verba sensum supplementia adiicere videtur.' On the contrary, this MS. deviates from Pūrṇabhadra in the most remarkable manner. It is based on the *textus simplicior* and contaminated with Pūrṇabhadra's text. But the author of this text has used still other sources, e.g. the Mahābhārata, the Vikramacaritra (or some work quoting a coherent passage of it; see below, p. 44 ff.), nay, even an older recension of the Pañcatantra, from which the author inserts his story III, i ('Ass in panther's skin'), which seems to be based on the Tantrākhyāyika. The text of this story, printed from Tullberg's collation, is given ZDMG. lvi. 317. The order of the stories has been altered throughout; see ZDMG. lvi. 326.

25⁴ b. Ananta's Kathāmṛtanidhi.¹ This is an epitome of an old textus simplicior, interpolated in some places from Pūrṇabhadra's text, and even altered by the redactor in some features of the stories related. The single books are not called *tantra*, but *ūrmi*. Cp. ZDMG. lvi. 296 f.; Saxon Berichte, p. 117, note 1. MSS.:

G = I. O. 2146 = E. 4088. A modern Nāgarī transcript from a no doubt Southern MS. (l frequently appears instead of ʌ between vowels).

G¹, Aufrecht mentions a second MS., *Hall*, A Contribution towards an Index (Calc., 1859), p. 183.

The two following Nāgarī copies, derived from one and the same original, belong to Prof. E. Hultzsch (Halle):

G², 93 leaves, and G³, 69 leaves. In the first pāda of the concluding stanza of book V (see Saxon Berichte, p. 117, note 1) both of them read *vijī*° for *kāṇva*°.

25⁴ c. NP, the recension mentioned by Aufrecht, C. C., p. 314: पञ्चतन्त्र *kāvyā*, by Dharmapaṇḍita. MS. mentioned in 'A Catalogue of Sanskrit Manuscripts in Private Libraries of the North-Western Provinces. Parts I-X. Allahabad, 1877-86, ix. 14.' I got a copy of this MS. by the good services of Mr. F. W. Thomas, and of the Principal of the Sanskrit College, Benares. In this copy, the name of the author (Dharmapaṇḍita) does not appear. The original, as the librarian of the Sanskrit College informs me, is written in Tailaṅga characters. The librarian says that the modern paṇḍits designate *nīti* works which contain stories as *kāvyā*. The original belongs to Paṇḍit Nṛsiṃhaśāstrin, and the Nāgarī copy sent to me was made by order of his son, Paṇḍit Gaṅgādhara Śāstrin, C.I.E.²

The author of this version has used several sources, the textus simplicior, the recension of Pūrṇabhadra, the Southern Pañcatantra, the Hitopadeśa, and in some places even Śār., or some MS. which contained passages that are known to us only from this source. Only the first two tantras are complete; of tantras iii to v there is only a very short abridgment. Books IV and V are transposed. After the fifth book there are several story-stanzas; no doubt the author intended to use them for the composition of books III to V. Cp. ZDMG. lxiv. 61.

As to this recension, see Journal Asiatique, Nov.-Déc. 1908, p. 400 ff., where also the stories I, xvii, xviii, xix are given in Sanskrit and French.

MS.: np, new copy in Nāgarī, 51 leaves, 12 to 13 lines on a page.

¹ As the author's praśasti tells us, Ananta was a worshipper of Viṣṇu. He belonged to the family of the Kāṇva's, and his father's name was Nāgadeva. According to Aufrecht's C. C., i. 13, 771, and ii. 186, Ananta Bhaṭṭa is the author of many works.

² See Journal Asiatique, Nov.-Déc. 1908, p. 400, where °*pattreṇa* (l. 3 of the Sanskrit passage) is a misprint for °*puttreṇa*.

25⁴ d. The recension of the Jaina monk *Meghavijaya*, compiled from an interpolated Pūrṇabhadra text (Bü¹, above, 25²), from the textus simplicior, from a metrical version of the Jaina Pañcatantra, from the Jaina work Dharmakalpadruma, and from one or more other sources. The prose has been rewritten, and new verses and stories have been added. Meghavijaya wrote in sam. 1716 in the town Navaraṅga. He belonged to the Tapāgaccha.

MS. of the I. O.: Bühler, ZDMG. xlii. 54, No. 6; fols. 35, ll. 17, samvat 1747, Puṇa (No. 90).

An analysis of this version, with the Sanskrit texts of the new stories or interesting variants of old stories contained in it, has been given in my paper 'Eine vierte Jaina-Recension des Pañcatantra'; for a German translation of these stories, see my paper 'Mēghavijayas Auszug aus dem Pañcatantra', Zeitschr. des Vereins für Volkskunde in Berlin, 1906, p. 249 ff.

25⁴ e. The MS. Bhandarkar, Report 1897, 417 (Deccan College, coll. of 1887-91, 153 leaves; col.: sam. 1728 śrāvaṇakṛśṇā[!]caturddaśyām somadine *Phatlehapuramadhya* divān śrī-*Aliphaṣāṇrājye* *Pārikānvaye* *Mīśra-śrīRāmeṇālekhi* || śubhaṃ || śu ||) contains another Jaina recension. The text of this MS. is compiled from the textus simplicior, Pūrṇabhadra (bh-class), Hitopadeśa, the metrical source used by Meghavijaya, Śār. β (with the mistakes of our MSS. of this recension), and other sources.

Tantra I contains the same stories, and these stories in the same order, as Pūrṇabhadra. Only story xxiv and part of xxiii have been lost by a gap (not marked in the MS.). *Tantra II*: i = Hit. Schl. I. ii (Pet., p. 7, 4); ii = Pūrṇ. II. i; iii = Sparrow's allies and elephant, with iv, Lion and woodpecker (from the same metrical sources as Meghavijaya¹); v = Hit. I. iii (Pet. I. 41 and following story); vi = Hit. I. iv (Pet. I. 42 and following story); vii = Pūrṇ. II. ii; viii = Pūrṇ. II. iii (but the text of Śār. β); ix, corresponds to Pūrṇ. II. iv (stanza and first sentences from Hit., the rest of the text from Śār. and Pūrṇ.); x = Hit. I. vi (Pet. I. 80 and following story); xi = Pūrṇ. II. v; xii = Pūrṇ. II. vi; xiii = Pūrṇ. II. vii; xiv = Pūrṇ. II. viii; xv = Pūrṇ. II. ix. *Tantra III*: i = Śār. III. i; ii = Pūrṇ. III. i; iii = Pūrṇ. III. ii; iv = Pūrṇ. III. iii; v (intercalated into iv: the lizards, elephant, and water-animals²); vi, corresponds to Pūrṇ. III. iv (from Śār.); vii = Pūrṇ. III. v; viii to xv = Pūrṇ. III. vi to III. xiii; xvi, corresponds to Pūrṇ. III. xvi (from Śār., and again from Pūrṇ.; two foll. 166; the text in disorder). *Tantra IV*: i to x = Pūrṇ. IV. i to x; then xi = Simpl. Bühler

¹ Cp. Zeitschr. d. Vereins f. Volkskunde in Berlin, 1906, 256 f. (with German translation). Sanskrit text and French translation: Journal As., Nov.-Déc. 1908, p. 425 ff.

² Sanskrit text and French translation: Journal As., 1908, p. 432 ff.

IV. vii, and xii = Simpl. IV. xvi. *Tantra V* = Simpl. V, with all the stories given by Bühler, except V. v.

In the wording of the frame-stories, the texts of Hit., Pūrṇ., Simpl., Śār. are equally contaminated.

25⁴ f. The Bühler MS. 88 of the India Office (ZDMG. xlii. 541), though complete in itself, contains only tantras i, iv, and v. It was copied in sam. 1830 śake 1695 by Vāsudeva, son of Rāmacandra, son of Rāmakṛṣṇa, of a Mahārāṣṭra family. The faulty colophon seems to imply that *Rāmacandra* (a Vaiṣṇava) was the author of this recension. Like the recensions recorded under 25⁴ c and g, the text of Rāmacandra's version represents the copy of a rough draught not finished. The first tantra is based on the textus simplicior, but interpolated from Pūrṇabhadra; the fourth tantra contains a text of SP β. The fifth tantra is contaminated from SP and the textus simplicior. It begins with the frame-story and the first and second tales of SP; then follow all the stories of Bühler's edition from V. iii onward, except Bühler V. ix and V. xiv. In general, cp. WZKM. xix. 74 f.

25⁴ g. The MS. Deccan College xvi. 105 (30 leaves, not old) contains the Kathāmukha and book I of an incomplete new recension. But the first book, numbered as such, corresponds to tantra ii of Pūrṇabhadra's text. It contains all the stories of Pūrṇabhadra's text in the same order. The wording of this MS. has been contaminated from Pūrṇabhadra, from the textus simplicior, and from the Hitopadeśa, and many new stanzas have been inserted.

25⁵. Jaina recensions moulded into other forms. A metrical version of the Jaina recensions must have existed before the time of Meghavijaya, who has very largely availed himself of it (see above, 25⁴ d). The same version was used by the compiler of the text 25⁴ e.

25⁶. Versions from which the frame-stories have been eliminated.

a. A Jain MS. of the Berlin Library, described by E. Leumann, Saxon Berichte, 1902, 132 ff. (from the textus simplicior).

b. The Buddhist version from Nepal, called Tantrākhyāna. It is based on one or several unknown redactions, and augmented from other sources. The prose given by Bendall is not original. Only the stanzas contain the original Sanskrit text.

Cp. Bendall, The Tantrākhyāna. Journal of the Royal Asiatic Society of Great Britain and Ireland, new series, vol. xx, p. 465 ff. Hertel, Über einige Handschriften von Kathāsamgraha-Strophen, ZDMG. lxiv. 58 ff.

In the Jaina Upāśrayas of Pophliāno pāḍo in Pāṭan (upper Gujarat) and of Dehlāno pāḍo in Ahmedabad, there are still numerous Pañcatantra

MSS. the use of which unfortunately I was not granted. Cp. Bhandarkar, Report, Bombay, 1887, p. 166 (dā° 10, 1.2.44); p. 180 (36, 126); p. 184 (40, 1); p. 189 (44, 55); p. 190 (45, 21); p. 192 (49, 35); p. 195 (55, 3.2); p. 217 (18, 4.5); p. 226 (31, 13); p. 237 (36, 137); p. 243 (43, 32); p. 245 (46, 23). Nor was I granted the use of the Vienna MS. 17 (Aufrecht, C. C., p. 314).

Two Northern MSS. are preserved in the Palace Library at Tanjore: $\tau^1 = 5114$ and $\tau = 5115$. As I was not granted the use of the originals, I ordered copies to be made of both of them. But the specimens sent to me were executed so carelessly (the copyist did not even copy the single leaves in due order), that not to waste more money I had the copying stopped. τ^1 seems to be a MS. of the H-class of the textus simplicior, whereas τ seems to contain a text of Pūrṇabhadra's recension. I cannot say any more about these two MSS., because I know only their beginnings and because, at all events, the two copies give no fair representation of their originals.

Chapter II. Pūrṇabhadra, his time, his work, and his language.

§ 1. Previous Statements.

IN 1891, *Aufrecht* wrote in his *Catalogus Catalogorum*, vol. i, p. 344: 'पूर्णभद्र revised by desire of Somamantrin the Pañcatantra in 1514,¹ I. O. 2643.' *R. G. Bhandarkar* in his Report, Bombay, 1897, p. lix, gave the complete praśasti of Pūrṇabhadra's Pañcatantra, with this (faulty) stanza containing a different date of the book:

शरवाणतरणिवर्षे रविकरवदि फाल्गुने तृतीयायां ।
जीर्णोद्धार इवासौ प्रतिष्ठितो बुधैः ॥ ८ ॥

Bhandarkar adds: 'This is an edition of the Pañchatantra prepared under the direction of a Mantrin or minister of the name of Soma and completed on the 3rd tithi of the dark half of Phālguna of the year 1255 by a man of the name of Pūrṇabhadra. The text of the Pañchatantra, he says, had become corrupt, and he corrected every letter, word, sentence, story and verse.' Accordingly we find on comparing this edition with the existing text as printed in the Bombay Sanskrit Series that there are differences of

¹ The MS. which Aufrecht refers to is our MS. A. See below, pp. 22 and 40. (Aufrecht gives the date A. D.)

reading in almost every line. Some of the prose passages and verses in the latter are omitted and sometimes there are others in the place of those occurring there. Sometimes there are verbose prose passages to which there is nothing corresponding in the existing text. The work might be characterized as Pañchatantra re-written. Who the Soma-mantrin mentioned by the author was it is difficult to say. The date in all probability refers to the era of Vikrama, wherefore it is equivalent to 1199 A.D.’

In 1902, I proved that both the *textus simplicior* and the text called by Kosegarten *textus ornatior*, are *Jaina* works, and that Pūrṇabhadra, who amongst other sources used the *textus simplicior*, was the *author* of the so-called *textus ornatior*.¹ In a post-card dated Aug. 12, 1902, Geheimrat Jacobi was kind enough to tell me that the date of the stanza published by Prof. Bhandarkar corresponds to *Sunday, January 17, 1199 A.D.*

§ 2. The date of Pūrṇabhadra’s Recension.

The date taken by Aufrecht from our MS. A cannot come under consideration, as we have several MSS. of Pūrṇabhadra’s work which are much older than the date just mentioned. The author’s samvat date given in A is 1571.² Our MS. Bh is dated sam. 1442; bh, sam. 1468; P, which mediately goes back to the very old MS. Ψ, sam. 1537.

The date published by Bhandarkar is taken from the MS. Π¹=Decc. Coll. 1894, No. 371. The same date-stanza is given in the MSS. Π²=Decc. Coll., Peterson’s Fifth Report, No. 355, Π³=Decc. Coll., 1887–91, no. 418, and in the MS. 277 of the British Museum. All these MSS. go back to one common archetype. The British Museum MS. I did not see; but the others are quite modern copies. They belong to the class of the mixed MSS.³ and are on the whole worthless. But their fifth tantra has been copied from a MS. of the bh-class.⁴ The text of this tantra as contained in them is inferior to that of the same tantra given in bh. But as in bh the date-stanza is missing, these MSS. apparently derive from some copy older than bh, and the date given in them may be right, if it is compatible with what we know from other sources about Pūrṇabhadra’s time. And this is the case.

Klatt-Leumann, *The Sāmāchārīśatakam*, Ind. Antiquary, July, 1894, p. 173, give this information: ‘167 *ab* Pūrṇabhadra, pupil of Jinapati sūri (†Samvat 1277), composed śrī-Kṛtapuṇyacharitra.’

¹ Berichte d. kgl. Sächs. Gesellschaft der Wissenschaften, 1902, ph.-hist. Kl., pp. 92 ff., 97 ff.

² The *copyist’s* date is samvat 1574. ³ See above, p. 17. ⁴ See below, p. 58 ff.

The जैन ग्रंथावली (प्रसिद्ध कर्ता. श्री जैन श्रैताम्बर कॉन्फरन्स, मुंबई. वीर संवत् २४३५, विक्रम संवत् १९६५) mentions the following works:

p.	नंबर	नाम	श्लोक	कर्ता	रचानो सं	क्यां छे?
२२२	१७	हृतपुण्यचरित्र	१६५०	पूर्णभद्र	१२८५	जिसल
२२५	३०	धन्यशालिचरित्र	१४६०	पूर्णभद्र	१२८५	वृ. जिसल-वे

I was anxious to procure the praśastis of these works. With respect to that of the former my endeavours failed. But to the kindness of the Jaina scholar, Mr. Keshavlal Premchand Mody, of Ahmedabad, I owe a copy of the Introduction and of the praśasti to the latter work. Both of them were copied from a MS. of 37 pages [fols. ?] (15 lines to a page), belonging to Maharaj Kanti Vijaya, of Baroda.

The praśasti of the Dhanyaśālicaritra. In his praśasti the author of the *Dhanyaśālicaritra* gives the pedigree of his teachers, calling his gaccha the चांद्रकुल (stanza 2), or चंद्रगच्छ (stanza 10).¹ But he gives only the series of the sūris of the Kharatara-gaccha,² excluding the first teacher peculiar to this gaccha, viz. Vardhamāna († sam. 1088). All of these names are known to us from Klatt's Extracts from the historical Records of the Jainas, from his Specimen of a lit.-bibliographical Jaina-Onomasticon, and from the Paṭṭāvalī published by Weber in his Cat., p. 1036 ff. In giving them here from the praśasti of the *Dhanyaśālicaritra*, I add in parentheses the dates from Klatt's 'Specimen'.

¹ This gaccha derives its name from that of its founder *Caṇḍra-sūri*. See Dharmasāgara-gaṇi's *Gurvāvalisūtra*, Weber, Cat. 997, p. 1002 (numbered as 15th sūri); Munisundara-sūri's *Gurvāvalī*, stanza 26 and p. 15, first stanza (numbered as 16th sūri); and the Paṭṭāvalīvācānā of the Kharataragaccha, Weber, Cat., p. 1033 f. (numbered as 18th sūri).

² Called after Kharatara, the 'Severer', the 'Harder', a title which was given to Jineśvara-sūri of the Cāndra-gaccha, when, in sam. 1080, in the sabhā of King Durlabha of Aṇahillapura (Aṇhīlvād) he refuted the caityavāsins. Cp. the story in Weber's Cat., p. 1037 f.; Klatt, Specimen of a lit.-bibl. Jaina-Onomasticon, p. 46 f. The first two stanzas of the above-mentioned praśasti allude to this event, comparing Jineśvara with a lion (who is खरतर than his opponents, compared to elephants), and saying that in Śrīpattana (= Aṇhīlvād) and in the presence of King Durlabha the sūri proved from the Holy Scriptures (आगम) that monks should not dwell in caityas (temples), but in the houses of householders. The first two stanzas of the praśasti run thus: श्रीमद्गुर्जरभूमिभूषणमणौ श्रीपत्तने पत्तने श्रीमद्गुर्जरभराजराजपुरतो यश्चैत्यवासिद्विपान् निलोच्यागमहेतुयुक्तिनखरैर्वासं गृहस्थालये साधूनां समतिष्ठपन्मुनिमृगाधीशो ऽप्रधृष्यः परैः १ सूरिः स चांद्रकुलमानसराजहंसः श्रीमज्जिनेश्वर इति प्रथितः पृथिव्यां जज्ञे लसच्चरणरागभृदिद्विशुद्धपक्षद्वयः शुभगतिं सुतरां दधानः २. But cp. Dharmasāgara's (sam. 1629) criticism of this fact in R. G. Bhandarkar, Report, Bombay, 1887, p. 149 f.

The pedigree runs thus: *Jineśvara* (received the honorary name 'Khara-tara' in Sam. 1080), *Jinacandra* (composed *संवेगरंगशाला* in Sam. 1125), *Abhayadeva* (died Sam. 1135 or 1139), *Jinavallabha* (died Sam. 1168), *Jinadatta* (born Sam. 1132, died Sam. 1211), *Jinacandra* (born Sam. 1197, died Sam. 1223), *Jinapatti*¹ (born Sam. 1210, died Sam. 1277), *Viraprabha* (i. e. *Jineśvara*, born Sam. 1245, died Sam. 1331), who was made *guru* by *Sarvadevasūri*. The last stanzas of the praśasti I give here literally according to my MS.:

श्रीचंद्रगच्छमभिनंदति शास्ति पाति
 तीर्थं प्रभावयति संप्रति जैनचंद्रं
 यः श्रीजिनेश्वर इवाप्रतिमैर्वचोभिः
 वृत्तैरिव चिमुवनं पृणति प्रतीतः १०
 तदाज्ञया सद्गुणसर्वदेवा-
 चार्यैः समं जेसलमेरुदुर्गे
 स्थितो गिरैषां स्वपरोपकार-
 हेतोः समाधिं मनसो ऽभिलष्यन् ११
 शरवसुरविसंख्ये वैक्रमे वत्सरे ऽस्मिन्
 वहति तपसि मासे शुक्लपक्षे दशम्यां
 जिनपतिगुरुशिष्यः पूर्णभद्राभिधानो
 गणिरद्वैत चरित्रं धन्यगोभद्रसून्वोः १२
 चरितमिदमखिलनिर्मलविद्याकूपारदृश्वानः
 वाचकमुख्याः सूरप्रभाभिधाः शोधयां चक्रुः १३
 धन्यसाधुमुनिशालिभद्रयोः प्रीतिकारचरितं विधाय यत्
 पुण्यमत्र समुपार्जितं मया स्यात्ततो जगदिदं सुखास्पदं १४
 गगनसरसि यावन्निर्मले शारदेन्दुः
 कलयति कलहंसस्फारलीलातिरेकं
 जगति जयति तावत्पाद्यमानं सुधीभिः
 सुचरितमिदमुच्चैर्धन्यगोभद्रसून्वोः १५

TRANSLATION.³

10. He [i. e. *Jineśvara* = *Viraprabha*] who, like the celebrated *Jineśvara* [i. e. *Vardhamāna*, the last Jina], rejoices in the celebrated *Candra-gaccha*,

¹ Thus spelt in MSS. and inscriptions. See Klatt, Specimen, p. 24. In stanza 12 of our praśasti his name is correctly spelt *जिनपति*.

² MS. °ली° for °ल°.

³ I translate as literally as possible, without any regard to the English style.

who instructs and protects it, and who now renders powerful the Jaina moon [i. e. the Jaina gaṇa called *Cāndra*] as a road [for Salvation], and who with [his] incomparable words fills the threefold world as with laws, [because he is] trusted [by all the living beings];

11. By the command of this [Jineśvara], [when I] dwelt with the teacher *Sarvadeva*, [who is endowed with] good qualities, in the fortress of *Jaisalmer*, by the word of those [two men],¹ in order to give help to myself and to others, and desirous to concentrate my mind,

12. [I,] the pupil of the teacher *Jinapati*, the gaṇi named *Pūrṇabhadra*, composed the story of Dhanya and of Gobhadra's son,² in this Vikrama year numbered by arrow [5], Vasus [8], Sun [12], on the 10th day in the bright half on the approach of the month of Māgha.³

13. The best of the *vācakas*, called *Sūraprabha*, who has seen the opposite shore of the whole ocean of pure learning, corrected this story.

14. Whatever religious merit I may have gathered here by composing the pleasant story of the monk Dhanya and of the monk Śalibhadra, by this [merit] may this world be the abode of bliss.

15. As long as in the pure lake of the sky the autumn moon holds [or bears] the eminence of the excessive sport of a gander,⁴ so long is victorious in the world this good story of Dhanya and of Gobhadra's son [i. e. so long may it survive], [and be] read aloud by the well-minded [or: by the wise].

Probable identity of the authors of the Pañcākhyānaka, of the Kṛtapuṇyacaritra, and of the Dhanyaśālicaritra. About the identity of the author of the Kṛtapuṇyacaritra and that of the Dhanyaśālicaritra there can be no doubt. From the passage quoted above, p. 23, it appears that both these works were composed by a monk Pūrṇabhadra in the same year, viz. sam. 1285; see stanza 12 of the praśasti given above. In the introduction to the Dhanyaśālicaritra, stanzas 10 ff., the author says:

तस्माद्दानं गृहस्थानामुचितं रुचितं हितं
भवसर्वकपहेतु मर्त्यामर्त्यामृतत्रयः १०
धन्यश्च शालिभद्रश्च कृतपुण्यादयो नराः
साधुदानप्रभाविण वभूवुः सुखभाजनं ११

¹ The text has the plural number.

² In stanza 13 of the Introduction our author says: आदौ धन्यमुनेस्तत्र चरितं परिकीर्त्यते शालिभद्रचरित्रेण पवित्रेण विमिश्रितं.

³ So according to Dharma Vijaya Sūri, who refers to Hemacandra's *Abhidhānacintāmaṇi*, ed. Boehtlingk and Rieu, p. 26, § 29.

⁴ So according to Dharma Vijaya Sūri. I first thought of separating कलहं सस्कारं, and of rendering: 'causes quarrel connected with an excess of great dalliance', i. e. 'causes love with which joys and sorrows are inseparably connected.'

सरसानि चरित्राणि तेषामेकैकशोपि हि
 खंडाज्यपायसानीव किं पुनर्मिलितान्यहो १२
 आदौ धन्यमुनेस्तत्र चरितं परिकीर्त्तये
 शालिभद्रचरित्रेण पवित्रेण विमिश्रितं १३

These verses prove that Pūrṇabhadra intended to compose a Kṛtapuṇya-caritra, after finishing his Dhanyaśālicaritra. In the Sāmācārī-śataka as quoted above, p. 22, it is stated that Pūrṇabhadra, the author of the Kṛtapuṇyacaritra, was a pupil of Jinapati, and Jinapati was the teacher of Pūrṇabhadra, the author of the Dhanyaśālicaritra; see above, p. 24, stanza 12 of the praśasti.

The author of the Dhanyaśālicaritra composed this work in Jaisalmer; the author of the Pañcākhyānaka must no less certainly have lived in north-western India.¹ Like the former, he was a Śvetāmbara monk.² His date, as given in the praśasti of the II-class,³ viz. sam. 1255, is compatible with the date (sam. 1285) of the two other works mentioned before. Moreover, the author of the Pañcākhyānaka calls himself a *sūri* or *guru*, i. e. a teacher, whereas the author of the two other works tells us that he is a *gaṇi*. The author of the two later works accordingly has a higher rank than that of the Pañcākhyānaka.⁴

The identity of our two Pūrṇabhadras would be established beyond any doubt, if it were sure that, in stanza 4 of the Pañcākhyānaka praśasti, the author is invoking the tīrthakara Candraprabha as a patron of the Cāndrakula. But this is not sure. The author of the Dhanyaśālicaritra invokes Pārśvanātha.

Hence we can only say that it is *highly probable* that Pūrṇabhadra, the author of the Pañcākhyānaka, and Pūrṇabhadra, the author of the Dhanyaśālicaritra and of the Kṛtapuṇyacaritra, were one and the same person.

¹ Cp. ZDMG. lx. 787. Pūrṇabhadra lived in that part of India in which camels are kept as domestic animals, and all the MSS. of his work are written in Nāgarī characters.

² For no Digambara monk would have told the story I, xxii, in which the fraudulent monk burnt by the clever minister is a Digambara ascetic. Cp. also the stanza V, 11.

³ See above, p. 21 f.

⁴ गणि has the same signification as गणिन्. सूरि and आचार्य, according to a kind communication which I owe to Śāstraviśārada-Jainācārya Śrī Dharmaviṇaya of Benares, are the same, whereas 'गणी' is the name of the head of the same sādhus' assembly.'

गणी, यस्य पार्श्वे आचार्याः सूत्रादभ्यस्यन्ति.

§ 3. Pūrṇabhadra's work.

If unfortunately Pūrṇabhadra's praśasti to his Pañcākhyānaka is silent about the pedigree of his teachers, it is not so about the work he has done. Let us examine what he himself says about it, in connexion with such inferences as we may draw from a comparison of his recension of the Pañcatantra with other recensions of this famous book.

In stanza 2a the author tells us that he revised the whole śāstra called Pañcatantra at the instance of some minister Śrī-Soma.

When King Jayasimha of Guzerat bade the celebrated Jaina monk Hemacandra write a Sanskrit grammar, he either procured for him MSS. of the eight previous grammars preserved in the temple of Sarasvatī in Kashmir, or, according to another, and more trustworthy source, MSS. of all the existing grammars from various countries.¹ According to Bühler even now Hindu princes nearly always provide their court paṇḍits in similar cases with copies, and have these copies fetched from even afar, and at great expense.²

Hence we may safely conclude that a minister, when ordering some literary work to be executed for himself, followed the same manner of proceeding. At all events, as the नीतिशास्त्र is a minister's कुलविद्या, he had in his possession the principal works treating of this topic, and doubtless provided the paṇḍit whom he entrusted with the revision of such a work with as copious materials as possible.

Pūrṇabhadra's praśasti, taken in connexion with the evidence of his work itself, shows that our assumptions are right. In stanza 2 of the praśasti, the author says that in his time 'the whole system called Pañcatantra' had lost its original form. Elsewhere³ I have explained, that शास्त्रमखिलं, 'the whole system,' means 'all the existing recensions'. No doubt, Pūrṇabhadra knew several redactions of this work which are unknown to us.⁴ But two recensions have been proved to be his main sources, viz. the second recension of the Tantrākhyāyika (Śār. β), and the textus simplicior, both in the H-class and in the σ-class.⁵ None of these recensions, he says, preserved the genuine text, as the author himself had written it down. But Pūrṇabhadra was well aware of the fact that the order of the

¹ Cp. Bühler, Ueber das Leben des Jaina Mönches Hemachandra (Denkschriften der phil.-hist. Cl. d. Kais. Ac. d. Wissenschaften zu Wien), p. 183 ff.

² l. c., p. 185.

³ In my paper 'Über das Tantrākhyāyika, die kaśmīrische Rezension des Pañcatantra' (= Abh. d. phil.-hist. Klasse d. kgl. sächs. Gesellschaft d. Wissensch. xxii, No. v), Leipzig, B. G. Teubner, 1904, p. xxv.

⁴ Cp. my edition of the Southern Pañcatantra, p. lxxv f.

⁵ See 'Über das Tantrākhyāyika', p. xxiv, and below, p. 57.

tales preserved in Śār. β, and no doubt in other recensions which he used,¹ was the original one. Hence he adopted this order in his third book, whereas the *textus simplicior* in this third *tantra* deviates considerably from it. The last two books were very short in the old recensions of the Pañcatantra; but they were enlarged in the *textus simplicior*, which in an even higher degree than Pūrṇabhadra's recension is not a mere revision of the old text, but rather a free imitation of it. Consequently Pūrṇabhadra very largely availed himself of this 'remaniement', not only in these books, but throughout all the text. As to the fifth book, he took it over into his work, with only slight alterations, in the form which it had in the *textus simplicior*.

Our parallel Specimens I to IV show how he chose his wording, now from the one and now from the other source, according as he was more pleased with the former or with the latter. In most cases it is impossible to say what principles guided him in his choice. In our Specimen III, however, it is evident why he suddenly abandons the wording of Śār. β. He does so at the passage where this recension speaks of the brahmanical tīrthas. As the *textus simplicior* replaces the enumeration of these tīrthas by a conversation on the dharma, Pūrṇabhadra in this place followed this Jaina recension, and chiefly because its wording was not offensive to his religious feelings.

Pūrṇabhadra's principal aim was to *revise* the text; see his praśasti, stanzas 2 and 3.² In stanza 6 he tells us, that of the words of the 'excellent first poet' only 'a handful had remained uninjured'. The very numerous corruptions which can be proved to have existed in the text of the Tantrākhyāyika as early as (at the latest) the time of Kṣemendra (about 1000 A.D.), and the nature of the *textus simplicior*, whose wording differs very considerably from that of the more original recensions, confirm

¹ Cp. Somadeva, Kṣemendra, the Southern Pañcatantra, and the Pahlavi version, which all, in this respect, agree with Śār. Pūrṇabhadra seems to have known Kṣemendra's versification of the Pañcatantra; cp. WZKM. xvii. 347. With Somadeva he agrees against all the other recensions in several places. Cp. our parallel Specimen I.

² It seems to me that the MS. of Pūrṇabhadra himself (the *mūlaprati*) contained in part original leaves of his sources which he merely corrected: mistakes like *vidhāya* for *pidhāya*, *drṣṭvāpāyo* for *drṣṭāpāyo*, and others (see the list given below, p. 30 f.), he is more likely to have *overlooked* in some MS. of the *textus simplicior* which he revised, than to have *copied* from it. The scribe of the *prathamādarśa* or first copy of course preserved the mistakes overlooked by Pūrṇabhadra, and committed some clerical errors of his own. Hence it is possible that the common archetype of bhṣ is identical with this *prathamādarśa*. I have not been able to find any other MS. of Pūrṇabhadra's recension which can be *proved* to go back to another archetype. But cp. our Variants 5, 1 and 33, 22.

Pūrṇabhadra's statement. From our parallel Specimens I to III, and from the text printed below, p. 58 ff., it is certain that Pūrṇabhadra had before him MSS. of the H-class as well as of the σ -class of the *textus simplicior*. Perhaps he also knew the north-western abbreviated recension from which the so-called Southern Pañcatantra, the Nepalese recension (ν), and the source of the Hitopadeśa have flowed.¹ He therefore was in a still more puzzling situation than Kosegarten. But the principles he followed in constituting his text were exactly the same as those of this scholar: both of them *contaminated* the texts they had before them to such a degree that the results were in fact virtually new recensions.

But Pūrṇabhadra's aim was not only to restore the old text; he also wished to amplify it (*praśasti*, stanza 6). And this he did in numerous places.

In revising his sources, Pūrṇabhadra, on the whole, abstains from radical alterations. This is clear from our parallel Specimens. These show that—according to what we should expect from the wording of his *praśasti*—he follows his sources rather faithfully. The story Śār. III. x has been transformed by the author of the *textus simplicior*, and has been transferred by him to his fourth tantra as No. i. Pūrṇabhadra, who found it in Śār. as well as in the *textus simplicior*, gives this tale in both places, at first in the form of the Śār. version as his III. xvi (see our Specimen, No. IV), and again in that of the *textus simplicior* as his IV. i. But even the sources still unknown to us, from which he derived the stories not to be found in Śār. and Simpl., he seems to follow very closely. His story III. viii has been taken either from some text of the Mahābhārata,² or from an abbreviation of it, or—possibly, but not probably—it goes back to some revision of the *source* of the Mahābhārata version. Pūrṇabhadra's text is much shorter than that of the Mahābhārata version; but nobody will deny that the former, on the whole, goes back to the latter. In contracting the text it was of course impossible for our author—if indeed he and not some other writer before him was the abbreviator—not to change the wording in several places.

Some of the prose stories which he took neither from Śār. nor from the *textus simplicior*, reveal their origin by their language. Most of the *Guzeratisms* of Pūrṇabhadra occur in such stories: वणिजारक³ I. xii (73, 14); खपिमि जप I. xxx b (122, 18); अरघट्टं खिटयमान IV. v (244, 18).

¹ See my edition of the Southern Pañcatantra, p. lxxxviii.

² MBh. xii. 143. 10 ff. I can compare only the edition of Protap Chundra Roy. In this edition the story shows several manifest interpolations.

³ See this and the following words in the 'Brief Glossary' appended to vol. XI.

Similarly we find that a wrong Sanskritization of a Prākṛit word, संग्रहार, occurs in the new story II. viii (166, 2); but the same word has been employed by the author himself in the old tale III. ii (184, 5). The new story II. v contains the Prākṛitism चंद्रमती (148, 4), and the form दंडपाशिक (for °शक; 149, 12.16; 151, 2.9). The Prākṛitism अन्यान्य¹ occurs in the kathā-samgraha stanza of the new story II. i (127, 16).

Evidently the words जगाम वृद्धिम् in stanza 6 of the author's praśasti refer in part to the additional stories of his text, and in part to additional stanzas, or to passages in which he strove to imitate the artificial prose style which prevailed in his time (cp. 46, 11 ff.; 183, 13 ff.; 185, 12 ff.; 213, 2 ff.), or even to new features by which he enlarged the old text, as e. g. in the beginning of I. x (66, 10 ff.).

Pūrṇabhadra declares in stanza 2 of his praśasti, that he has done his work गुणगदरेण, and no doubt this assertion is trustworthy. Still he has overlooked several blunders of the MSS. which he used as his sources, or has even misread these MSS.² I give some instances from his text.

4, 23 सिंहस्थानीयो, a misreading of Śār. (A 8) सिंहस्थानीयो.

4, 23 तत्र चराः, a misreading of Śār. (ibid.) तन्त्रधाराः.

4, 30 व्यक्त°, a misreading of Śār. (ibid.) °व्यक्त°.

11, 23 *शशांक only in Pr and Simpl. MS. I. The MSS. bhNΨPMABh and Simpl. Hh have the blunder शशांकम्.

24, 3 प्रथमे, a chandobhaṅga; also in Simpl. HIh.

29, 20 For अचि the original reading evidently is अपि; but our MSS. of Pūrṇ. and Simpl. HIh agree with us.

39, 23 तं for तत्; MSS. of Pūrṇ. and HI with us. h correctly तत्.

44, 24 व्यवस्थितः MSS. of Pūrṇ. and Simpl. HIh. The original reading must have been प्रस्थितः.

54, 2 सुदर्शना, the name of the princess, evidently goes back to the सुदर्शनचक्र which the textus simplicior mentions as the weapon of Viṣṇu.

69, 3 *विद्यान्; but bhΨABh and Simpl. Hh विद्वान्. I's correct reading must be a correction.

69, 4 *ह्रियम्; bhΨ and Simpl. h ह्रियम्, A and Simpl. H श्रियम्. The correct

¹ Cp. Pischel, Gramm. d. Prākṛit-Sprachen (Grdr. i. 8), p. 102, § 130.

² Or perhaps he used some Nāgarī transcript of the Tantrākhyāyika, in which some Śāradā words were misread.

- reading only in the revised MS. Bh, in Simpl. I, and in Kielhorn's edition (evidently a correction).
- 163,12 MSS. unmetrical. The chandobhaṅga seems to be original. Cp. Variants.
- 207,5 सत्यवचनो is here the proper name of the Rākṣasa. Śār. β has सत्यवचनमाह for the reading of Śār. α सु च सत्यवचनमाह. As in Śār. β—the recension used by Pūrṇabhadra¹—the subject of the sentence is missing, Pūrṇabhadra evidently tries to correct this passage.
- 211,6 *पिधाय is the correct reading; but Simpl. HIh with bhNΨPPrMA विधाय. In Bh the passage is altered.
- 220,18 विषमपतितं also SP and ν. The original reading of the Pañcatantra must be विषमपतितः, and so Śār. reads.
- 220,25 क्षिष्टं also SP β and K (oldest MS. of SP α). ν and Śār. correctly क्षिष्टः; SP N क्षिष्टः.
- 235,2 तं for तत् MSS. of Pūrṇ. and HI.
- 236,13 *दृष्टापायो; MSS. of Pūrṇ. and HI दृष्टापायो.
- 236,24 किञ्चित् for कञ्चित्; HI the compound किञ्चिद्वासं; h, corrupted, किञ्चिद्वासमीपं.
- 240,21 *प्रकल्पमानेषु; MSS. of Pūrṇ. and Simpl. HIh प्रकल्प°.
- 242,11 एकाचारविहारा, apparently a blunder for एकाहारविहारा, as the Ψ-class reads. Simpl. HI एकत्राचारविहरा (!), h एकत्राहारवीहारिणो.
- 258,25 सुकुमारिकाभिरह° Pūrṇ. and Simpl. MSS. HI. See 'Brief Glossary', vol. XI, s.v. Simpl. h has यूष्मालिकात्पागलब्धव्रतादेशः ॥
- 262,18 and 263,2 गोष्ठिक° (so MSS.) Pūrṇ. and Simpl. HI.
- 269,19 *पितृपर्यायागतं is right; but Pūrṇ. MSS. and Simpl. HI पितृपर्यागतं. h correctly, but with a variant, पितृपैतामहपर्यायागतं.
- 271,2 *वृत्ति° here and in the following text is the correct spelling; but Pūrṇ. and Simpl. HIh वृत्ति°.

These cases show that in several places marked in our text with a star (*) the faulty reading recorded in the variants is surely or possibly that of Pūrṇabhadra himself. Cp. below, p. 77 ff.

§ 4. Pūrṇabhadra's language.

According to stanza 4 of his praśasti Pūrṇabhadra seems to be aware of the fact that his Sanskrit is not quite free from mistakes. The author of the Dhanyaśālicaritra tells us that he has caused his work to be

¹ Cp. ZDMG. lix. 21.

corrected by a good vācaka. Indeed, Pūrṇabhadra's Sanskrit is neither uninfluenced by the time in which he lived, nor by the vernacular which he spoke from his childhood. Of course it is not quite free from Prākritisms either. Part of these irregularities he took over from his sources.

Some Guzeratisms and Prākritisms of his have been mentioned above, p. 29 f. From the textus simplicior (H-class) he takes the Guzeratisms अनुज्ञान 285,21 and अनुज्ञानपाद 286,5 (see 'Brief Glossary', s. v.). To the influence of Guzeratī we may perhaps attribute the wrong च after the compound in 180,4f.,¹ and the wrong form °कंचुकी°, as our MSS. write for correct °कचुकि° in the same passage. In Śubhaśīlagani's Jagadū-sambandha² we find the wrong compound सविस्तरायाचाचयं, which Bühler explains as follows: 'The faulty feminine सविस्तरा has been caused by³ the custom of the Gujarātīs to write the parts of a compound separately, viz. सविस्तरा याचा चयं.' The Hamburg MSS. have च, not after the compound, but after °कंचुकी°—perhaps a correction of the original wording preserved in Pūrṇabhadra's text—and even more members of the compound are here in the nominative case. To the custom mentioned by Bühler we evidently must attribute the occasional use of किंचित् for कंचित् (236,21 किंचिदेव ग्रामम्, from the reading of HI किंचिद्ग्रामम्; cp. 68,3 किंचित्स्वेदज-जातिम्; 223,15 किंचित्कालं). I now regret that I corrected किंचिद्वधोपायं, as the MSS. write in 90,17. Cp. also अस्य गजचर्मभेदं for तद्वजचर्मभेदं or अस्य गजस्य चर्मभेदं, 254,5.

Prākritisms are तं for तत् 39,23 (or सूत्र used as a masculine); 235,2 (also HI); 277,13 (HI here correct); cp. 150,17. Other Prākritisms are recorded above, p. 30.⁴ Cp. also the vulgar adjective सत्तं 'belonging to', which, as Prof. Hultsch suggests, should be written for सत्तं 246,1 and 3, and which really stands in MS. A.

Orthography and Sandhi. Both are inconsistent even in our best MSS.

Vowels. Post-consonantal उ occasionally interchanges with अ. Ex. दुर्दुर best MSS. for usual दर्दुर, 222,13; 223,14. कुटम्ब (rarely MSS. कुटुंब), and °कुटम्बिनी, 152,8; अगर् for usual अगुर्, 46,5. लंठ best MSS. for usual

¹ Though occasionally च occurs also in other Sanskrit texts after a dvandva compound. Cp. e.g. Śār. ādimadhyāvasānaṃ ca, 133, 14 note.

² Bühler, Indian Studies, v, No. I (Wien, 1892. In Commission bei F. Tempsky), p. 74.

³ In Bühler's text 'by' has been inadvertently omitted.

⁴ The first member of the frog prince's name सुन-दत्त 235, 1, might be taken as a blunder for Prākrit सुण, i.e. the name of the river शोण. But it is more likely a misreading, as HI and h read यमुनदत्तो. Bühler, 8, 16 has पृथुदत्तो.

लुण्ठ, 120, 7. वन्धुकी for usual वन्धकी, 224, 13. In 225, 26 Pr writes स्फुरति, in 226, 5 PPr उत्तंग.¹ उ is lengthened in the MSS. in पैशून्य 74, 8 (by the influence of शून्य?).

Wherever in these cases our printed text deviates from the spelling of the MSS., an asterisk refers to the variants.

Consonants. छ् ज् ण् म् before a consonant, and म् at the end of a sentence or of an even pāda, are always replaced by anusvāra in the MSS.

न् stands not infrequently in the MSS. for printed anusvāra before न् and म्. Ex.: सन्निपातस्य, 28, 6; स्त्रीसन्निधी, 31, 20; सन्निहितश्चायं, 29, 5; सन्निकर्षात्, 70, 25. सम्मान and सम्मार्जन, 18, 1, &c., occur along with संमान (so 20, 5; 22, 5), संमान्येद् (20, 9), संमानस्या° (20, 13), संमार्जनं (20, 24).

न stands sometimes for ण्.

On the other hand, we occasionally find anusvāra for correct न्; so तं निश्चितं, 140, 18 and ५ 163, 10; तं निधानमादाय, 142, 5.

च and च्च, ख and प are occasionally confounded²; छ is often employed for च्छ, ट often for ठ (nearly always ट for ठ).

च्छ is occasionally confounded with त्स; cp. 15, 18; 40, 17. 21; 41, 4; 165, 21; 186, 19 (see Variants); 229, 9 (Bh); 266, 10 (see Variants); 280, 8 (see Variants). This produces the variant उच्छेदन for उत्सादन (see Var. on 40, 17, &c.). Cp. Lanman on Orthographic Prakritisms in Album Kern, p. 302.

ज and य (°यामातृ° for °जामातृ°, 53, 5), ज्य and ज्ञ (this written in the form given by Jacobi, Kalpas., p. 18, note) are occasionally confounded in the MSS.; cp. e. g. 10, 10; 271, 15 (see Variants in both places).

फ् and प् interchange in फूत्तृ. I follow the Petersburg dictionaries, referring by an asterisk to the variants, where bh ५ have पू°. The MSS. write वन्दिन्; I write वन्दिन् in my text.

Sibilants, especially स and श, are sometimes confounded. In one case it is certain that this confusion goes back to Pūrṇabhadra himself:

¹ Most of these cases are also found in other north-western works. Cp. even लाङ्गल for लाङ्गल 153, 24, in a stanza not composed by Pūrṇabhadra himself.

² खंड and षंड are used promiscuously in the MSS., whether they mean 'group' or 'piece, fragment'. Apparently Pūrṇabhadra pronounced these two words alike, and hence I write in both cases खण्ड. Cp. also the Petersburg dictionaries and Apte, s.v. षण्ड and खण्ड. But etymologically the two words are not identical. 'Group' is षण्ड (Pūrṇ. 5, 17 and ex conj. 122, 12), Pāli and Prākṛit saṇḍa; 'piece', 'fragment' is खण्ड (Pūrṇ. 112, 9.11), Pāli and Prākṛit khaṇḍa.

in 56,12 the wrong form सद्भत् (for शद्भत्) is assured by the pun with असद्भत् 'often'.

ह is confounded with घ in नघुष, 227,20. Cp. forms like प्रघुण, प्रघूर्ण(क), प्राघुण(क), प्राघुणिक at the side of प्राङ्गण(क) and प्राङ्गणिक in the Petersburg dictionaries.

Consonants are often doubled after र्; but in the great majority of cases the doubling is neglected. भो is often written for भोः.

Samdhi. As a rule, samdhi is not observed before the apodosis (often in connexion with daṇḍa!); it is neglected in cases where its observation possibly might cause confusion. Cp. Wackernagel, *Altindische Grammatik*, § 262, b, δ. It is evident that Pūrṇabhadra himself very often neglected the samdhi. Cp. 138,12 दृष्ट्वा आ, and 149,18 where our MSS. have वृहत्कन्यका अ°. In most cases our MSS. write तत् श्रुत्वा. Before initial ऋ, samdhi is nearly always neglected in the MSS. An interesting case is 149,2 f., where the archetype evidently had कौतुकाद्दृष्टदयस्सामी°. The archetype of bhΨ wrongly resolved this group into कौतुकात् दृष्ट° (instead of कौतुकात् घृष्ट°); and ABhΦ have a wrong correction of this inadequate reading: कौतुकाविष्ट°. Cp. Prof. Lanman's remarks, vol. XI, pp. xxxix to xlviii.

As our MSS. are inconsistent, samdhi has everywhere been restored in the prose of our printed text except (1) in the case 138,12, (2) before the apodosis, (3) before and after oratio recta. In the stanzas, in which the rhythm annihilates the pauses in the case of punctuation, we follow our MSS.

In the body of the words, our MSS. are not consistent as to the samdhi in the following cases:

°स्स° or °स° is often written for °ःस°.

°ःक° and °ःप°, °ःफ° are very often, if not in most cases, written for °ष्क°, °ष्प°, °ष्फ°.

Punctuation. Our best MSS. are carefully punctuated. They employ daṇḍa after the complete sentences, and very often before the apodosis. Punctuation before इति after oratio recta is not rare. Before यतः in the phrase उक्तं च । यतः they *always* put daṇḍa, or even (ΨP) double daṇḍa. For the sake of clearness, we employ in our printed text ardhadaṇḍa before the apodosis, before and after oratio recta, and before यतः all this in the prose.

In the metrical parts, we separate the first from the second and the third from the fourth pāda of a stanza by ardhadaṇḍa, where these pādas form one line, i.e. in ślokas and āryās. But in these cases we do not destroy the samdhi, which is here maintained in the MSS. even when

they follow our own method.¹ Our MS. bh employs the ardhadaṇḍa and the double daṇḍa, and these only; our MS. Ψ employs the daṇḍa and the double daṇḍa, and these only. Cp. the two facsimile tables in vol. XI.

Gender. ग्रास neuter 233, 1 (in a stanza taken from the textus simplicior). सूत्र masculine, or तं for तत्, 39, 23.

Guṇa and Vṛddhi. सुकुमारिका° (also Hamb. MSS.) for सौकुमारका° (Whitney, § 1222j, Pāṇini V, 1, 133), 258, 25. गोष्टिक° for गौष्टिक°, 262, 18; 263, 2 (in both cases with HI).

Verb. विश्वसति (also HI), 23, 5. Imperative: वंध वंध for वन्धान वन्धान, 117, 18; 118, 2. Infinitive: निवेदितुम्, 57, 23. Gerund: आभित्त्वा, 175, 23 (in a stanza). Gerund in -am: परिवर्ते-क-म्, 68, 2. Passive for active voice, 205, 24 (in a metrical quotation; also HI).

Noun. A wrong form is the genitive वृहत्स्फिगी for °जो, 135, 10.

Nominal compounds. Compounds with proper names: शाण्डिलीमाता, 136, 20; 140, 15. श्रेष्ठिलक्ष्णस्य, 114, 20, beside लक्ष्णश्रेष्ठिनं, 114, 22. वर्धमानसार्थवाहः, 4, 6, beside सार्थवाहवर्धमानादिवियोगं, 21, 17. वल्लभद्रसचिवं, 103, 3. वीणावत्सराजः, 266, 10, &c.

A curious case occurs at 283, 23, where I have written *वेगाद् वेगं with Pūrṇabhadra's source, the textus simplicior, as represented by the Hamburg MSS. Bh, which in the fifth book belongs to the H-class of the textus simplicior, reads वेगात् गवगं (गव misread for रव, i.e. वे); h and Bühler वेगाद्देगतरं(!). But bhΨA and their derivatives write वेगाद्वेगं, and this seems to be the old reading, from which Bühler's ungrammatical reading derives, as being apparently an original gloss by somebody not well versed in Sanskrit. I now take वेगाद्वेगं to be a *substantive dvandva* compound, depending on गच्छति: 'it went to speed and to over-speed', i.e. 'it ran more and more swiftly' (quicker and quicker).

Prof. Wackernagel, in his *Altind. Grammatik*, II, § 74 d, gives similar *adjective dvandvas*. From the Pāli I may add Jāt. i, p. 160, 3 *vaṃkātivamkinam* (in a stanza), which the commentator rightly explains as meaning *mūle vaṃkāni agge alivaṃkāni tādisāni singāni assa atthāti vaṃkātivamkinam*. The compound *mañcātimañca*, given by Wackernagel from Trenckner, is apparently a *substantive*² formed exactly like our *vegālivega*. Hence वेगाद्वेगं should be restored in our text.

¹ Only the MSS. in such cases, do not separate the combined akṣaras. The Hindu manner would be to write, e. g. in our stanza I, 5 (p. 5, 3) वनवासि । न्यराज°.

² This is also the opinion of Prof. Wackernagel, who kindly pointed out to me this compound.

The rule laid down by Pāṇini iii. 3. 126 (Wackernagel, *Altind. Grammatik*, II, § 82, a, γ) is not always observed (at least not always in our best MSS.). In 131, 26 only A—a revised MS.—has the correct form दुर्भेदः; but Śār. agrees with the other MSS. In 9, 23 the MSS. have our reading. In 227, 1 ff. Pūrṇabhadra follows this rule, whereas his source, Śār. β, A 266, neglects it.

Syntax. Periphrastic present indicative (Guzeratism): स्वपिमि लभः, 122, 18; योजयति लभः, 268, 10 (here also Hamburg MSS.).¹ Present indicative for imperative: प्रक्षिप्यते, 37, 8; पूरयामः, 92, 6; पृच्छामः, 92, 11; 267, 16; गच्छावः, 265, 17; क्रियते, 268, 5; प्रत्युज्जीवयामः, 268, 6; करोमि, 271, 6; 278, 9; 279, 24; गच्छामि, 282, 8; 286, 5; जानामि, 288, 20. Present indicative for conditional: भवति, 283, 22; गणयति, 283, 23 (in both cases also HI). The conditional occurs 216, 8 अकरिष्यन् and अभविष्यत्, and 230, 20 समानेयम्.

General subject expressed by 3rd person sg.: आह, 180, 20. Cp. 4, 21 (but see *Über das Tantrākhyāyika*, p. 98, 22).

Genitive for instrumental case: °चेलकस्य भृत्वा, 75, 23. Instrumental for genitive case: करणीयेनोपायः, 166, 7.

Faulty or awkward constructions: विष्णुश्चापि (for °श्मणापि) . . . पाठितास्, 2, 12 (in accordance with Simpl. HIh); स द्वावपि प्रत्यागतौ, 109, 14 (almost literally from *Tantrākhyāyika*, 55, 4). प्रतिपादयसि for °ति (the subject being भवान्), 194, 24. पृष्ठः for पृष्ठम्, 221, 29 (or स्थिते तस्मिन् for स्थितः स, l. 28). A word like वचः to be supplied 273, 1 in a stanza (HI have the same wording). 285, 1 an anacoluthon with HI (stanza).

Varia. मध्यात् and मध्ये with the dual number:² आवयोर्मध्यात्, 43, 9; क्रोधसंरक्तलोचनयोर्मध्यात्, 209, 5. एनं and अमुं in the same sentence, referring to the same person, 4, 8 f. किमिति for कस्मात्, only 254, 7 (104, 11 read किमिति with Ψ). Superfluous इति, 23, 11; 42, 6; 61, 12; 63, 21, &c. इत्येवम् for simple इति, 118, 2 (in a new tale). इत्येवं after इति, 94, 19. मा . . . अर्हसि for न . . . अ°, 41, 4.

In प्राप्तव्यमर्थमिति नाम, 148, 2, प्राप्तव्यमर्थम् is an adjective. Cp. तन्वाख्यायिकं, and मित्रमेदं (125, 29) beside मित्रमेदो (3, 1), &c.

APPENDIX.

Literary quotations: Śālihotra, 279, 9 (also in HI); Kārṇīsutakathānaka, 67, 14. An utterance of the Buddha is referred to in 48, 13.

¹ Cp. Campakaśreṣṭhikathānaka, ed. Weber, l. 454 f.; ed. Hertel, § 76. Bühler, *Sitzungsb. d. kgl. Preuss. Ak. d. Wissenschaften*, 1883, p. 885.

² This also occurs in other mediaeval Sanskrit texts, e.g. in Somadeva's KSS. 42, 137.

Chapter III. Account of the Manuscripts on which this edition is based.

§ 1. Description of the manuscripts.

ALL the MSS. used for this edition are paper MSS. written in Nāgarī characters.

bh = Decc. Coll. x. 190. This MS. originally consisted of 179 leaves, 10 lines to a page. Its first 6 leaves are now missing. Though this MS. proves to be a Jaina MS., as it has the Jaina diagram in the beginning of book V, it has not the square blanks in the middle of the single pages. It has been copied from some MS. which was then old; cp. Variants 288, 2.4.6.8; 290, 8.

According to bh's colophon, this copy was completed in samvat 1468, on the 12th day of the bright half of the month Mārgaśīrṣa, during the reign of King Śrī-Kaṇhaḍadeva Vijaya, in Śrī-Vīramagrāma (the modern Viramgam near Ahmedabad) 'in compliance with the order of the minister Mahāmsalaṣā for the amusement of Josiharadeva, brother to Vādījanārdhana of Satyapura', by Mahāṃgopāla, son of Mahāṃkesava, of a Gauḍa family.

The copyist did his work with great care and accuracy. Our MS. contains many glosses, written by several old hands on the margins or between the lines. Most of these glosses go back to one hand, no doubt the hand of some beginner in Sanskrit, who sometimes misunderstood his text. Cp. the glosses on 11, 1; 14, 6; 19, 20; 22, 25; 56, 12; 60, 20; 62, 16; 76, 10; 84, 17; 154, 2; 176, 17; 177, 9; 194, 17; 221, 25; 286, 3. The same hand entered a lot of *vernacular* glosses; cp. 11, 3.22; 17, 17 (twice); 23, 3; 46, 4; 65, 14; 70, 15; 74, 5; 104, 19; 131, 18; 147, 8; 175, 30; 176, 18; 177, 1.29; 178, 26; 180, 4 (twice); 183, 10; 188, 22; 189, 2; 190, 13.18; 191, 13; 192, 7; 193, 11; 209, 11; 220, 16; 231, 2; 247, 3; 277, 10.11.16.17.18.20; 278, 22 (twice); 279, 1.2.6; 283, 17; 288, 13.16. In many cases the text was unintelligible for the glossator; for the marks × and =, which he usually employs in referring to marginal glosses, occur not infrequently without such a gloss. On the first leaves he often separates the words by small vertical strokes, writing initial vowels, and sometimes terminations, over the line. Our stanza I, 52, for instance, looks thus in the MS.: नखिनांचनदीनांचभृंगिणांश-
स्त्रधारिणां । विश्वासा^उनापगतव्यः स्त्रीषुराजकुलपुचं ४४; 9, 30 सत्या^पमतत्; 10, 17
व्याहतप्रावशस्तत्प्रविशत्व^{नुए} ।

As I did not succeed in distinguishing *with certainty* the different hands of the glossators, I mark the glosses in my variants with 'gloss.' or 'corr.'

of bh'. As possibly scribes of other MSS. may have copied from bh the glosses instead of the original readings, I have entered nearly all of these glosses in my variants. The complete readings of bh are given in my variants.

N = Decc. Coll. x. 189. This MS. is complete in its beginning, but has a gap extending from 220, 18 of our text to 236, 8 (see Variants). The original number of its leaves was 117. The average number of lines on a page is 17. This copy is written in a hasty hand, but it is pretty correct. Neither the Jain diagram nor the middle squares occur in it.

The colophon tells us that this copy was completed in samvat 1855, śāke 1720, in the dark half of Kārttika, on the eighth day, a Tuesday, by Harinanda, son of Kāśinātha, of a Gauda family. The complete readings of this MS. are given in our variants.

Ψ = Decc. Coll. iv. 55. It has 102 numbered leaves, 15 lines to a page. Of these, leaves Nos. 46, 48, and 49 are lost. Moreover, the last one or two leaves are missing. The actual pagination, however, is not the original one; the original one, written in the margins, has been corrected by a later hand, after leaf 19 had been lost, and hence leaf 20 is now numbered as 19, &c. But another hand writes the correct numbers once more just over the red middle spots of the verso pages; see Key, above, p. 1, and our Specimens, vol. XI, Table I, No. 1.

Ψ is a very beautiful Jaina MS., the Jaina diagram appearing in it at the beginning of the Kathāmukha as well as of that of books III, IV, V. (The beginning of book II is lost.) In the middle of the single leaves there appear the characteristic blank squares, and the centres of these squares are perforated by small circular holes throughout the MS. These holes appear never to have been used for a string drawn through them, as in palm-leaf MSS., to keep the leaves in the right order; for such a string would have enlarged the holes or torn the leaves. The single leaves of **Ψ** show red circular spots, one in the middle of the blank squares of the recto pages, and three on the verso pages, viz. one in the middle and one on each side margin. The original leaf-numbers are written within the red spots of the right-hand margins of the verso pages. The red spots, however, are missing on leaves 83, 84, 89 recto, 90 to 102 inclusive. At the end of the first book, $4\frac{1}{2}$ lines of the recto of fol. 45 and the whole verso page of this leaf have been left blank.

This MS. has been written with great care in beautiful characters. The copyist himself corrected it, and added some glosses and various readings. A second old hand added some more glosses.

Ψ seems to be our oldest MS. of Pūrṇabhadra's text. As we shall subsequently see, not only the common archetype of P (dated sam. 1537)

and L¹ was copied from Ψ at a time when Ψ already contained the glosses by the second hand, but—apart from the circular perforations of the blanks, which are unknown in most of the paper MSS.—the forms of the characters in this MS., especially that which च has in it, are very old ones.¹ This old form of च, as it appears in Bühler's Paläographie, Table V, number 13, columns v, and vii to xvii, and Table VI, number 18, columns xv, xvi, xvii, prevails throughout in Ψ . Cp. our Key, p. 2. Only in cases where a vowel, or *n* and *r* are written under *gh*, the modern form of *gh* is the usual, though not the exclusive one. Cp. also the form of ज्ञि in our Table II, No. 12, l. 2a and that of झु in our Table I, No. 1, l. 15c, with Bühler, Table V, col. xxii, l. 18. The complete readings and the glosses of Ψ are given in our variants.

P = Decc. Coll. xxiv. 419. It has 96 leaves, 15 lines to a page, and is very beautifully written on fine thin paper. This MS., which is complete, shows the Jaina diagrams as well as the characteristic blank squares. The text on the whole is very correct. From the colophon we learn that this copy was finished in samvat 1537 on the first Tuesday in the dark half of Āṣāḍha. The copyist's name is not given. The complete readings of this MS. are entered in our variants.

L¹ = Leipzig University Library A. 404. Incomplete. Old. The leaves still extant bear the paginations 2 to 56 (both incl.), corresponding to our text *svanāma*° &c. 2, 5 to *sarva te* (incl.) 220, 2. 15 lines to a page. No blanks, but Jaina diagram before II and III. Two copyists, the second one (from leaf 11 to 20 incl.) giving a very faulty wording, and leaving out the text between *mūrkhah* (67, 11) and *sthitavati* (74, 17). I only occasionally refer to this MS. in my variants.

Pr is an old MS. belonging to the Jaina Bhandar of Ahmedabad. It was kindly lent me through Mr. Keshavlal Premchand Mody, B.A., LL.B., of the same town. This copy bears the signature डा २८ म १०. On its margins the title of the work is given as पंचाख्यानवृत्तिः. Pr consists of 107 leaves, 13 lines to a page. It is pretty correct. I give the complete variants of this MS.

M = Decc. Coll. iv. 54. 102 leaves, 15 lines to a page. A complete Jaina MS., with Jaina diagrams and blank squares in the middle of the pages. The characters of this MS. are beautiful, but its text bristles with blunders, omissions, and dittographies. Though not dated, this MS. is not modern. In my variants I give the complete readings of this MS., but I have not noted many of its blunders, small omissions, and dittographies.

¹ In one case this form of च also occurs in Pr, which has flowed from Ψ .

p = Decc. Coll. ii. 46. 93 leaves, 18 lines to a page. This is a complete Jaina MS., though it has not the characteristic blanks. According to its colophon, this copy was completed *saṃval loka-muni-rasa-śasi-saṃvacchare* [i. e. sam. 1677] *jyeṣṭha suṣṭivdhiṣṭamī somavāsare śubhavelāyām Dhillānagare* [i. e. Dhillō, Thar and Parkar] *pātisāha-Jahaṃgīra-rājye* | *vā°* [i. e. vācaka-]-*Matibhadra - tacchīṣya - vācanācāryya - dhuryya - vādīkarikumbhakaṃḍanamṛgārī - sarvaśāstrādḥīta-sarasvatīkaṃṭhābharāṇa - sakalakalākālitagātra-vidvajjanatīlaka - pravara-prakṛṣṭavācacakāritrasīmha-tacchīṣya-paṃḍita-Padmanamdi-muni-tacca - raṇāmviṣṇamakaraṃḍalānadāsānudāsa-Govarddhana-muni-lipākṛtār iyaṃ prati.* The lengthy colophon proceeds to tell in several stanzas that the copyist did his work with the utmost care, and that the good should correct the copy, without blaming the copyist for the blunders he possibly might have committed. Hope is expressed that the Jain community might rejoice henceforth by the favour of the sūris (*śrīmaj-jīnakula¹-sūri-prasādāte ciraṃ naṃdatu*), and that the MS. might eternally survive and be protected by its owners from oil, water, loose tying-up and dishonest borrowers (*'telād rakṣej jalād rakṣe rakṣet sithīla-baṃḍhanāt parahastagataṃ rakṣet'* *evaṃ vadati pustakaṃ* ||). The copyist had at least two MSS. before him during his work, choosing their readings as he proceeded in copying, smearing with gamboge whole passages already written in almost every line, and replacing very often the correct readings by inferior ones. Some passages have been copied from MSS. belonging to other classes, e. g. to the Bh-class. Moreover, many corrections and additions have subsequently been added by different hands. Amongst the numerous marginal additions, there are even stanzas in Prākṛit. I carefully collated this MS. down to 119, 23 *atha* inclusive; but then, seeing that it was of no use whatsoever, I neglected it altogether. In my variants, only occasional references are given to p.

A = India Office 2643, E. 4084, R.R. 9. B. This MS. originally contained 153 leaves, 12 lines to a page. Leaf 92 is missing now. On the first page, which is blank, a European hand has written in English characters: Gaikawar. This copy has been written by two copyists (A¹ and A²). The first hand wrote the text of leaves 1 to 93, and of 123 to the end, the second one leaves 94 to 122 (both inclusive). The words from *gacchet*, &c. to *baṭiyasā* | *sa ta* (inclusive) = our text 177, 12 to 177, 23 are written by both the copyists, and subsequently have been deleted again on fol. 93 verso. In this short passage A² is more correct than A¹; but the former shares with the latter the mistakes *pranadhī°* 177, 12, *tanna* for *tatra* 13, *aparaṃ kārya°* 15. Hence it is certain that A² copied from the same original as A¹. A² leaves blank squares in the middles of the pages.

¹ Dharma Vijaya Sūri corrects this to *jīnakusāla*.

This MS. is rather faulty. A third hand has collated it with some MS. of the *textus simplicior*, covering the margins with additional stanzas from this text, smearing very often the original readings of A with gamboge, and writing on them inferior readings or downright blunders. In other places the corrector, an ignorant and careless man, restores defective passages *ex conjectura*.

According to the colophon, the copyist of A¹ was one *Śivasundara*, who completed his work in *saṃvat* 1574 *āso vadi 9 sukre*.

Bh = Decc. Coll. xiii. 86. This MS. originally consisted of 156 leaves with 12 to 14 (generally 13) lines to a page in books I, II, III, and with 11 lines to a page in books IV and V. The first leaf and leaves 132 to 140 (both inclusive) are missing.¹ Bh has been copied by two hands, the first one going from the beginning of the MS. down to the end of the third book, the second one from the beginning of the fourth book to the end of V. This copy is a Jain MS., the Jain diagram appearing at the beginnings of books II, III, IV. Besides the usual square blanks in the middle of the pages, which are perforated as in Ψ, most of the recto and verso pages have larger rectangular blanks either at the right or at the left hand margin, or even at both of them.

At the end of the third book, the first copyist gives the date *saṃvat* 1442 *varṣe* without any further information. The rest of the MS. is scarcely younger than its first part.

Φ = Decc. Coll. xxi. 719. 97 leaves, 15 lines to a page. Dated *saṃvat* 1661.

§ 2. Value and mutual relations of these manuscripts.

Of the above-described eleven MSS., the first eight form two groups. To the first group, the bh-class, belong the MSS. bh and N. To the second group, the Ψ-class, belong the MSS. Ψ, P, L¹, Pr, p, and M. The nature of MSS. A and Bh and Φ is such that they require a separate and detailed discussion.

The differences between the readings of bh and Ψ are but slight ones. These two MSS. are excellent copies. The cases of the very mistakes taken over from either the *textus simplicior* or Śār. into Pūrṇabhadra's text and preserved in bhΨ show how conscientiously the text has been handed down in these two MSS. On the other hand, the fact that N can be proved to go back *indirectly* to bh, and that PL¹PrMp can be proved to go back to Ψ (P, the best and oldest of them, and L¹ *indirectly*), evidently

¹ Comprising our text, p. 244, 10 *yadi* (incl.) to 260, 2 *duṣṭajā* (incl.).

shows that even in ancient times bhΨ were considered very valuable MSS. I think, indeed, that their common archetype is the *prathamādarśa*. See above, p. 28, note 2. At all events, their text cannot possibly deviate much from the *mūlaprati* (i.e. *mūla-pratīpi*); see our parallel Specimens.

§ 3. The manuscript N goes back indirectly to bh.

For evidence in substantiation of this assertion, see Variants to 27, 10.12; 56, 12; 57, 22; 61, 12; 74, 2; 75, 12; 77, 22; 78, 9; 80, 14; 89, 12.13; 101, 11; 123, 17; 125, 18.19;¹ 184, 5; 186, 9; 208, 2; 266, 6.22; 270, 22; 271, 23; 274, 17. The MS. N cannot have been *immediately* copied from bh, for it is evident that a part of N, namely 284, 7 to the end of book V, has been copied from a text very closely agreeing with Bh. Cp. the Variants.

§ 4. The manuscripts PL¹, Pr, p, and M go back to Ψ.

That p goes back to Ψ may be seen from the Variants 72, 22; 88, 15. Since, however, p is a contaminated MS. (see above, p. 40), and is for this reason critically useless, I have not taken the trouble of collecting further materials in order to ascertain more fully its relation to Ψ. For the other four, the following evidence may suffice.

1. P and L¹ go back to Ψ; cp. Variants 3, 10; 4, 24; 5, 10; 5, 21; 7, 25; 9, 10; 14, 10; 17, 14; 23, 16; 25, 22; 32, 24; 33, 4; 39, 20; 40, 4; 42, 20; 44, 12; 57, 18; 76, 15; 101, 10; 119, 10; 147, 20; 159, 19; 164, 33; 167, 21; 170, 10; 171, 7; 174, 9; 178, 18.23; 180, 14.25; 181, 6; 183, 11.20; 184, 9; 185, 6; 198, 15; 199, 9; 224, 18; 229, 20; 230, 11; 231, 4; 233, 4.14; 247, 9; 249, 2; 252, 7; 253, 24; 255, 9; 258, 30; 271, 23; 275, 9; 284, 9.

Besides P and L¹ have a considerable number of corruptions in common.

Cp. 4, 25; 5, 22; 10, 1; 12, 21; 19, 22; 20, 8; 22, 1; 23, 9; 25, 19; 29, 6; 31, 12; 38, 24; 39, 15.16.21; 41, 7.11; 43, 1; 58, 1; 59, 9; 60, 9.14; 61, 18; 66, 7; 78, 5; 93, 15; 96, 28; 99, 22; 102, 19; 104, 20; 106, 24; 109, 25; 114, 9; 115, 2; 116, 3; 128, 4; 130, 22.29; 131, 21; 132, 2.6.7.14; 143, 11.22; 155, 29; 157, 3; 160, 8; 167, 19; 168, 3; 169, 2.8.10; 170, 28; 172, 4; 174, 19; 175, 25; 178, 9; 180, 4.12; 181, 6; 182, 11; 183, 13; 184, 9; 185, 13.14; 186, 5.19; 188, 5; 189, 20; 190, 5; 191, 20; 194, 11; 195, 20; 196, 3; 197, 9; 200, 1; 202, 7.11; 203, 13; 214, 10.23; 216, 1.10; 219, 2.

P cannot have flowed from L¹, as P neither has L¹'s gap (see above, p. 39), nor the very numerous mistakes of the second copyist of L¹. Cp. besides 12, 24; 66, 7; 105, 6; 184, 8; 191, 15; 193, 2; 194, 11; 197, 14; 198, 3.

¹ The citations of passages reproduced in Tables I and II of vol. XI are set in *italics*. See Variants.

L¹ cannot have flowed from P. Cp. 12, 31; 14, 8; 15, 18; 19, 21; 27, 11; 32, 23; 64, 9; 111, 8; 155, 28; 169, 7.17; 174, 10; 178, 2; 179, 29; 190, 22; 203, 3; 209, 18; 217, 16.

Hence it is clear, that both P and L¹ go back to some third MS. which has flowed from Ψ. Cp. also 24, 4; 190, 10.

2. Pr goes back to Ψ; cp. Variants 3, 10; 7, 25; 33, 4; 101, 10; 119, 10; 121, 13; 147, 20; 159, 16.19; 164, 5.28.33; 167, 21; 169, 17; 170, 10; 171, 7; 180, 25; 184, 9; 187, 18; 231, 4.

3. M goes back to Ψ; cp. Variants 3, 10; 5, 20; 7, 25; 9, 10; 33, 4; 76, 15; 93, 9; 101, 10; 147, 20; 152, 3; 159, 16; 174, 9; 181, 6; 185, 6; 187, 18; 231, 4; 247, 9; 268, 3; 271, 23; 284, 9.

§ 5. Critical discussion of the manuscript A.

A apparently belongs to the bh-class. With this class it has the author's praśasti at the end of the whole work, and it often agrees with this class in its readings. But very often also it has the readings of the Ψ-class. As to the gaps, it agrees at 33, 21 with all our MSS. but Bh. It has *not* the gaps of bh at 25, 2; 82, 11, nor those of Ψ at 61, 5; 107, 25; 113, 29; nor has it the gap of N and of the Ψ-class at 265, 8, where bh is complete. Again, at 210, 15, in the place of the pādas missing in bh N, it has a text quite different from that of both the Ψ-class and Bh, a circumstance which raises the suspicion that *A derives from a revised copy*. We shall subsequently see that this suspicion is confirmed by other facts. At 62, 1 A has a gap which the corrector of A fills in as he pleases. Other gaps of A are 163, 13; 164, 15.

At any rate, A goes back to an archetype which was *very* closely akin to that of bhΨ. This is clear from the numerous blunders which it has in common with these two MSS.

Blunders common to AbhΨ.

6, 31.33; 9, 3.26; 10, 2; 11, 14.23; 14, 16; 18, 11; 22, 13; 28, 10; 33, 12.15; 33, 21(!); 34, 4; 35, 18; 37, 8; 42, 8; 43, 4.14; 44, 6; 46, 3; 48, 19; 49, 13; 51, 6; 53, 1.5; 56, 3.4; 58, 8; 60, 30; 64, 3; 65, 8; 68, 3.14; 69, 3.4.6; 71, 10.33; 74, 8; 76, 12; 83, 2.6; 87, 16; 89, 15; 90, 17; 91, 6.7; 92, 1; 93, 7.9; 95, 11; 96, 10; 97, 13; 99, 5.6.11; 102, 10; 116, 13.17; 119, 21; 121, 5.7; 123, 12.15; 125, 1.30; 126, 15; 130, 4.23; 131, 2; 132, 16.27; 135, 8; 136, 4; 142, 8; 144, 19; 145, 8; 150, 24; 152, 10; 156, 15; 158, 16; 161, 2.13; 164, 10; 168, 27; 170, 15.20; 172, 26; 176, 19; 179, 1; 180, 4; 182, 11; 183, 6; 186, 4; 196, 13.14; 197, 3; 198, 9; 211, 6.21; 215, 23; 216, 1; 218, 2.12; 220, 17; 223, 3; 226, 15; 235, 16.24; 240, 21; 248, 14; 253, 15; 259, 8; 260, 24; 266, 20; 269, 19; 271, 20; 277, 13.19; 278, 9.10; 282, 16; 289, 3 (twice).

For these and the following cases, cp. our Variants.

On the other hand, A has correct readings in many places where bhΨ are faulty.

Right readings of A, where those of bhΨ are wrong.

7, 16; 8, 15; 10, 1; 18, 6; 25, 19; 26, 5; 29, 8; 32, 23; 33, 14 (with Np); 36, 20; 37, 5; 40, 17; 46, 7.21; 50, 12.15.16; 52, 23; 58, 15.17; 59, 25 (with PPr); 61, 14; 63, 12; 65, 29.30; 66, 1; 69, 1; 71, 18; 73, 14.21; 76, 4 (with pPr); 79, 12 (here the *copyist* corrects the reading of bhΨ); 83, 15; 85, 18; 87, 12.14; 90, 8; 91, 19; 93, 7; 96, 14; 100, 8; 101, 23; 106, 1; 107, 11; 109, 5.8; 114, 4.25; 116, 2.16; 118, 14.16; 119, 1; 121, 6; 122, 11.12; 124, 9.25; 125, 26; 130, 9; 131, 2 (the *copyist* corrects here); 131, 19.26; 132, 28; 134, 1; 135, 21; 138, 6.12; 140, 14.18.22; 141, 9; 142, 5.23; 143, 24; 145, 24; 147, 2; 148, 13; 150, 20 (with BhΦ); 152, 9 (with BhΦ); 154, 2 (cp. 155, 8); 155, 17; 157, 13; 161, 22; 162, 18; 168, 18 (with MBhΦ); 176, 8; 180, 7.13; 181, 8; 191, 19.20; 192, 9; 194, 19 (with Pr); 197, 10; 200, 23; 203, 6; 204, 2.5; 206, 5.7; 212, 12; 216, 8; 219, 25.31; 220, 7.26; 223, 19; 224, 16; 226, 14; 227, 4; 230, 20; 231, 25; 236, 12.13 (see Hamb. MSS.); 236, 19 (!); 244, 11 (!); 245, 13; 247, 7.18 (with Pr); 248, 22.30; 250, 22; 251, 20.26; 254, 16; 264, 12; 269, 11.20; 271, 11; 272, 3; 276, 7; 278, 6.10; 282, 1; 284, 1; 289, 10.

If in these passages A is more correct than bhΨ, this is at least in *many* cases the result of conjectural emendation. For in other cases the corrections of A are decidedly wrong.

Blunders of bhΨ wrongly corrected, or even more corrupted, in A.

3, 7; 4, 30; 13, 16; 15, 18; 34, 13; 35, 5; 39, 6; 42, 11; 44, 3; 49, 16; 50, 16.22; 52, 11; 55, 9.10.17; 59, 3.28; 64, 21; 65, 30; 66, 12; 70, 2; 74, 14.17; 80, 5; 84, 16; 85, 19; 99, 15; 101, 12; 131, 18; 132, 12; 135, 10; 143, 7; 149, 2 (with BhΦ); 155, 8; 162, 22 (wrong correction by *copyist*); 165, 21; 170, 10; 172, 3; 173, 15; 179, 18; 190, 2; 199, 22; 207, 3; 213, 5; 214, 21; 218, 12; 219, 15; 222, 6; 231, 5 (with M); 238, 24; 250, 15; 251, 24; 264, 15; 272, 11.16; 273, 9 (!); 281, 4; 287, 14.

Discussion illustrated by Tale III, viii, Self-sacrificing dove.

Evidently A¹ and A² copied some MS. which had been revised and interpolated, part of the corrections and the interpolations being written on the margins. An interesting proof of this assertion occurs in A² on fol. 109a in our Tale III, viii, verses 161 ff. As this passage is of considerable critical value, I print it here in four columns. The *first* column, agreeing with our text, gives the readings of our MSS. bhΨ, and of Kosegarten's MSS. BCDEFK, which contain this story. Prof. Macdonell most kindly collated for me the following passage with the *originals* of

BC;¹ and Mr. F. W. Thomas in like manner obliged me by collating the *originals* of DEF.² To Mr. Thomas I owe the confirmation of Kosegarten's supposition, that his MSS. F and L are one and the same MS.³ The variants I give from K are based on Benfey's collation of this MS., which I owe to the kindness of Miss *Emma Benfey*, and on Prof. *Schmidt's* collation of the same. The *second* column contains the text of A, the *third* one Kosegarten's text according to his edition of the *textus simplicior*, p. 180. The *fourth* column contains an interpolation of the MS. E, which interpolation is separated from the other texts by a vertical line. In the *footnotes* under the first column I give the complete variants (but not all the merely clerical errors) of BCDEFK; in those of the second column, Prof. *Schmidt's* deviations from A, whose version is given in his German translation; in those of the third column the complete variants of the editions of Jivānanda Vidyāsāgara (Calcutta, 1892), and of K. P. Parab (Bombay, 1896), who follow Kosegarten's text; I add Benfey's translation and emendation of Kosegarten's stanza 187. In the footnotes to the fourth column I give the references from O. v. Böhtlingk's 'Indische Sprüche' to these interpolated stanzas. It will be seen that most of them occur in the *Vikramacarita*.

Though Kosegarten prints the story from which the following passage is taken in his edition of the *textus simplicior*, it does *not* belong to this recension. It is missing in the Hamburg MSS. HI, in h, in Bühler's edition,⁴ and in Kosegarten's MS. G, i.e. in Anantabhaṭṭa's *Kathāmṛtanidhi*, which is an abbreviation of the *textus simplicior*.⁵ Besides HI and G, Kosegarten used the MSS. ABCDEFK, and these only. Of these MSS., A B contain Pūrṇabhadra's text; all the other MSS. belong to the mixed class. In the third book, C and F (which go back to a common source for the last three tantras) and K contain contaminations of Pūrṇabhadra's text with the *textus simplicior*. D in this tantra contains a *textus simplicior* interpolated from Pūrṇabhadra's recension. E contains quite a new recension, based on the Jaina recensions and on other sources. It has many interpolated stanzas, and one interpolated story whose wording goes back to Śār. or to some nearly related recension,⁶ and the order of the stories in E disagrees with that of all the other recensions.⁷

¹ These MSS. are now in the Bodleian; B = Aufrecht, No. 337 (written after A. D. 1810), C = No. 336 (written A. D. 1800).

² These MSS. belong to the India Office Library; D = I. O. 2790 (E. 4085), E = I. O. 1812 (E. 4086), F = I. O. 2319 (E. 4087).

³ Cp. Kosegarten's *Praefatio*, pp. iv and vi.

⁴ As to this edition see above, p. 14.

⁵ See my papers 'Kritische Bemerkungen zu Kosegartens *Pañcatantra*', ZDMG. lvi, p. 296 ff., and 'Über die Jaina-Rezensionen des *Pañcatantra*', *Berichte d. kgl. sächs. Ges. d. Wissenschaften*, phil.-hist. Cl., 1902, p. 117 note. Above, p. 18.

⁶ ZDMG. lvi, p. 317.

⁷ ZDMG. lvi, p. 326. Above, p. 17.

E's interpolation between stanza 164 and p. 204, 21 of our text.

ब्यालगाही यथा ब्याले
बलादुद्धरते विलात ॥
तथा स्त्री पतिमुधृत्य
स्वर्गलोके महीयते ॥ ९८ ॥

मृते भर्त्तरि या नारी
समारोहेदुताशनं ॥
साऽघं हन्ति समाचारा
स्वर्गलोके महीयते ॥ ९९ ॥

मातृकं पेटुकं चैव
यत्र चैव प्रदीयते ।

98. Böttlingk, Ind. Spr., refers to Vikramac. 283, Hit. iii. 30 Schl., 31 Johns. (= 29 Pet.). a read ब्यालं ॥ c read उद्धृत्य ॥

99. Böttlingk refers to Manus. v. 160, Sārng. Paddh., Sadācāra 10, Vikramac. 279. c read साघं हन्ति सदा-चारा ॥

Corresponding text of MS. A, compared with R. Schmidt's translation, p. 224 f.

एवं विलय ब्रह्मशः
कृपणं मृगदुःखिता ।
पतिव्रता सुसन्दीप्तं
तमेवाग्निं विविश सा ॥ १८३ ॥

{ तमेवाग्निं विविश सा ॥ ६४
Pāda a corrected by cop. to :
तयोऽग्निं प्रविविश सा ॥ ६४

तपस्तेपे ततो वर्षे-
शते द्वे पक्षिणी तु सा ।
न्यायमार्गार्गता धर्मं ।
पालयंती दयामयं ॥ ६५

Mar. addition by copyist.

ततो दिव्याम्बरधरा
दिव्याभरणभूषिता ।

64 a. Schmidt, adopting the correction of a, transl.: 'sprang sie in das hellbrennende Opferfeuer.' ॥

65. Schmidt om. this stanza ॥

Our text, 204, 13 ff., with complete variants of bh. ५, BCDEFK.

एवं विलय ब्रह्मशः ।
कृपणं मृगदुःखिता ।
पतिव्रता सुसन्दीप्तं ।
तमेवाग्निं विविश सा ॥ १६१ ॥

ततो दिव्याम्बरधरा ।
दिव्याभरणभूषिता ।

161. E om. a b ॥ a B एव ॥ c D पतिव्रतायु सं ॥ a E पतिव्रतत्वा अदीप्तं प्रविविश कृतासन् (= MBh. xii. 148.9 पतिव्रता संप्रदीप्तं प्रविविश कृताशनम्) ॥

कुलत्रयं पुनात्येषा
भर्तारं यानुगच्छति ॥ २०० ॥

आत्तोत्तिं मुदिते हृष्टा
प्रोप्यति मलिना कृशा ॥
मुते मीयेत या पत्नी

सा स्त्री ज्ञेया पतिव्रता ॥ २०१

200. Böttlingk refers to Vikra-
mac. 281. a read पैतुक् ॥
o read कुलत्रयं ॥

201. Böttlingk refers to Malli-
nātha, who quotes this
stanza on Kumārasambhava
iv. 33. °e read त्रियेत ॥

भर्तारं सा विमानस्थं
ददर्श खं कपोतिका ॥ ६५, ५ del.
by cop.

सोऽपि दिव्यतनुर्भूत्वा ।
यथार्थमिदमब्रवीत् ।
अहो ममानुगच्छन्त्या
by cop. to °या°

कृतं साधु शुभे लया ॥ ६६, corr.
by cop. to ६७

भर्तारं सा विमानस्थं ।
ददर्श च कपोतिका ॥ १६२ ॥

सोऽपि दिव्यतनुर्भूत्वा ।
यथार्थमिदमब्रवीत् ।
अहो ममानुगच्छन्त्या ।

कृतं साधु शुभे लया ॥ १६३ ॥

162. a. E अथ for ततो ॥ °D म°
तं विमानस्था, E म° च
विमानस्थं ॥ After 162 a,
E ins. तत्र चित्रांगदधरं
भर्ता सान्त्व(or°त्व°)प-
द्यत (from MBh. xii. 148.
10: ततश्चित्राङ्गदधरं भ-
र्तारं सान्त्वपद्यत) ॥

163. b. E मेतदुवाच ह for 2nd pāda ॥
°DE मामनु° ॥ K °गच्छत्य ॥
a O चांतं, F ज्ञांतं for कृतं ॥

After this stanza E ins.:
मन्मथेण दुःखेन सुख-
त्यंतमर्क्षितं ॥

66 (corr. 67). Schmidt ममानु°,
with the original text ॥

Our text, 204, 13 ff., with complete variants of bh ५, BCDEFK.

तिस्रः कोव्योऽर्धकोटी च ।
यानि रोमाणि मानवे ।
तावत्कालं वसेत्स्वर्गे ।
भर्तारं यानुगच्छति ॥ १६४ ॥

Corresponding text of MS. A, compared with R. Schmidt's translation, p. 224 f.

तिस्रः कोव्योऽर्धकोटी च ।
यानि रोमाणि मानवे ।
तावत्कालं वसेत्स्वर्गे ।
भर्तारं यानुगच्छति ॥ ६७, corr.
by cop. to ६८

या ऊत्वाऽभौ स्वकं कार्यं ।
जीवंती दयिताऽनुगा
भवेत्सा नरकं याया ।
घोरं नारी न संशयः ॥ ६९ ॥

सूतवेदादिशास्त्रेषु ।

सम्यगेष विधिः सूतः ।

164. b B मानव, DE मानुषे ॥

c B चसौत, CF च सा

वसेत्; E: तावत्स्वर्गे

ऽच्यो वासो ॥ Between this stanza and the prose 204, 21, E ins. the stanzas printed in our fourth column.

Kosegarten's text, p. 180, with complete variants of editions of Vidyāsāgara and Parab.

तिस्रः कोव्योऽर्धकोटी च
यानि रोमाणि मानुषे ।
तावत् कालं वसेत् स्वर्गे
भर्तारं यानुगच्छति ॥ १८६ ॥

186. c Vidyāsāgara the same blunder: तावत् कालं; Parab तावत्कालं ॥

69. a Schmidt (reading याऊत्वा): 'welche ihren Leib nicht im Feuer opfert' ॥

b Schmidt (correcting: जीव-
न्यदधितानुगा): 'dem Ge-
liebten nicht nachfolgt,
sondern am Leben bleibt.'

c Schmidt यायाद् ॥

70. a Schmidt सूतिः ॥

E's interpolation between stanza 164 and p. 204, 21 of our text.

ब्रह्मघ्नो वा सुरापो वा
ब्रह्मद्रोही भवेत् पतिः ।
पुनात्यविधवा नारी
तमादाय मृता तु या ॥ २०२

सगुणो निर्गुणो वापि
धनाढ्यो निर्धनोपि वा ।
प्रियो वा यदि वा द्वेष्यः
स्त्रीणां भर्ता हि दैवतं ॥ ३ ।

यावच्चाभौ मृते पत्नौ
स्त्री नात्मानं प्रदाहयेत् ।

204. Böhlingk refers to Vikramac. 280.

तावन्न मुच्यते सा हि
स्त्रीशरीरात्कथंचन ४ ।

ततः स्वर्गं गतः पत्नी
भर्यया (!) सह संगतः ।
कर्मणा पूजितस्तत्र
रेमे च भर्यया (!) सह । ५ ।

205. = MBh. xii. 148, 12. Var.:

^b विमानवरमास्थितः ॥
^a रेमे स सह भार्यया ॥

याः कुर्युरात्मनो हव्यां ।
दुःखिन्यस्ता भवे भवे ॥ ७० ॥

कपोतदेवः सूर्यास्त-
प्रत्यहं सुखमन्वभूत ।
सा खं सौरं कपोतस्य
प्राक्पुण्यप्रभवं हि तत् ॥ ७८ ॥

187. ^a Benfey सूर्यास्तं, Vidyāsāg.

सूर्यास्ते, Parab सूर्यास्ते ॥

^c Parab : कपोतदेहवत्सा-
सीत्. This pāda must
have been composed by
Parab himself. Benfey
translates: 'Der Tauben-
gott genoss täglich des Son-
nenunterganges Lust, sie
ihres Täubrichs Sonnenhim-
mel, als Folge früheren
Verdienst's.' Vidyāsāgara
explains: स कपोतदेवः

सूर्यास्ते सायं प्रत्यहं सुख-
मन्वभूत सुखं वुमुजे । सा
कपोती कपोतस्य शरी-
रवत् शरीरभूता आसी-

^c Schmidt (reading ऽहव्यां) :
'die Frauen, die sich selbst
nicht optern' ॥

71. ^a Schmidt (reading सूर्यास्ते):
'Der Gott der Tauben genoss
in der Nähe der Sonne Tag
für Tag gemeinschaftlich ein
Sonnenglück: das war die
Folge der früheren frommen
Thaten des Täubers' ॥

204, 21. एवं हर्षोविष्टां विमा-
नमारोप्य परिष्वज्य च सुखेन
तस्थौ ।

204, 21. K omits this sentence ॥

B एवं ॥ B एवं हर्षोविष्टस्य
स तामंकमारोप्य दिवि सुख-
मनुभवन् तस्थौ ॥ ७ ॥

E's interpolation between stanza 164 and p. 204, 21 of our text.

ततः सा भर्तृपरमा
सयमानाप्सरोगणैः ।
क्रीडते पतिना साङ्गै
यावद्विद्राचतुर्दश ॥ ६ ॥

6. b read स्वयं. This stanza seems to be an imitation of MBh. xii. 149, 13, where it is said of the *foiler*:
ततः स्वर्गस्थमात्मानमपश्य-
द्विगतज्वरः । यच्चगन्धर्वसि-
द्धानां मध्ये आजन्तमिन्द्र-
वत् ॥

Kosegarten's text, p. 180, with complete variants of editions of Vidyāsāgara and Parab.

हर्षाविष्टस्तो व्याधौ
विविष्ट स वनं घनं
प्राणिहिंसां परित्यज्य
वज्रनिर्वेदवान् मृगं ॥ १८८ ॥

तच्च दावानलं दृष्ट्वा
विविष्ट विरताशयः ।
निर्दग्धकल्मषो भूत्वा
स्वर्गसौख्यमवाप्तवान् ॥ १८९ ॥

इति शेषः तत् तथोरी-
दृगैश्वर्यमिति भावः प्रा-
कृत्यप्रभवं हि प्राक्तनपुख-
फलमेव ॥ *Lanceau* (p. 239): 'Le dieu pigeon jouit tous les jours du plaisir du coucher du soleil, et sa femelle, du ciel solaire du pigeon : cela fut la conséquence de leur mérite antérieur.' Italo Pizzi (p. 158) simply omits the whole stanza, without indicating this omission in any way.

188. b Parab च for स ॥

Corresponding text of MS. A, compared with R. Schmidt's translation, p. 224 f.

हर्षाविष्टस्तो व्याधौ ।
विविष्ट स वनं घनं ।
प्राणिहिंसां परित्यज्य ।
वज्रनिर्वेदवान् मृगं ॥ ७२ ॥

तच्च तपसपत्न्या तपो घोरं ।
शान्तः स विरताशयः ।
निर्दग्धकल्मषो भूत्वा
स्वर्गसौख्यमवाप्तवान् ॥ ७३ ॥

73. a Schmidt om. तपस् ॥

Our text, 204, 13 ff., with complete variants of bh. v, BCDEFFK.

204, 22. लुब्धकोऽपि परमनिर्वेदं
कृत्वा मरणभिमुखो महद्वनं
विविष्ट ।

तच्च दावानलं दृष्ट्वा ।
निविष्टो विरताशयः ।
निर्दग्धकल्मषो भूत्वा ।
देववद्वि मोदते ॥ १६५ ॥

204, 22. E गत्वा for कृत्वा ॥ B मरणाभिमुखः E उत्तरा-
भिमुखो हिमवत्पार्थ मं ॥
B मद्ग्रहन ॥ E प्रविष्टा ॥
165. a B ततं ॥ K दानल, corr. to दावानल; E दावानि (spoiling the metre) ॥
b D विविष्ट for निविष्टो; E for this pāda: प्रविष्टो मृतस्य ॥
c E ins. ततो before नि ॥ K °कलुषी, corr. to °कलुषी ॥
a K देववद्वि, B देवदिवि, F देववदिवि ॥

From these parallel texts it is clear that both Kosegarten and Schmidt based their texts of this story mainly on A². But in doing so they were not consistent. Kosegarten omits A²'s stanzas 69 and 70, and both scholars omit A²'s (first) stanza 65. It will be seen that no other MS. than A² has A²'s stanzas 65, 69, 70, 71, 72. In place of 71 and 72, *all* the other MSS. but K have two prose sentences. In K the first prose sentence is missing. All the MSS. agree completely in the number and in the order of the stanzas, and nearly completely in their wording. Only the contaminated MS. E follows the wording of the MBh. in our stanzas 161 and 162, interpolates as its stanza 5 (i. e. 205) a whole stanza from this text (= MBh. xii. 148, 12), and inserts seven more stanzas, four of which occur also in the Vikramacarita, and one of which (6, i. e. 206) is apparently an imitation of MBh. xii. 149, 13. But even this contaminated MS. has *none* of the additional stanzas of A², and has the same two prose sentences as all the other MSS., though in E the wording of these sentences is slightly altered.

Hence it is evident that Kosegarten's text does not agree with *any* MS. of the Pañcatantra, and that Vidyāsāgara and Parab, who *exactly* agree in the choice and in the order of the stanzas with Kosegarten's text, simply reprint it with but slight alterations.

Doubtless neither Kosegarten nor Schmidt would have based their texts of our story on A² if they had been aware of the true nature of A²'s wording in our passage.

First of all, it is clear that in our passage *the MS. from which the scribe A² copied, contained a wording which agreed with that of our other MSS. as given in our first column.* For the scribe first copies his stanzas 64 to 67 inclusive (corresponding to our stanzas 161 to 164), and, after doing so, corrects the fourth pāda of 64, adds in the margin his stanza 65, and corrects the numbering of the already written stanzas 65, 66, and 67. Some of the copyist's blunders, as चाया for चायात् in 69 c, स्मृत° for स्मृति° in 70 a, कपोतदेवः in 71 a, and the wording of the first pāda of 73, prove that he did not *himself* alter the text which he was copying, but that he copied marginal corrections and additions of his original. This view is confirmed by the fact that in 73 b he writes विरता ॥ शयः *within* the line. The sign ॥ is a hyphen, which in Nāgarī MSS. frequently occurs *at the end* of the lines, and which A² copied without reflecting. Moreover, we shall see that A²'s stanzas 69 and 70 are inserted in a *wrong place*.

The author of A²'s spurious text was shocked by the *purport* of the genuine one. Whereas the interpolator of E inserts a number of stanzas intended to prove that widows *must* burn themselves, the interpolator of A² is an *adversary* of men's and women's burning themselves alive. Hence he corrects in 64 d the *true* fire of the text to a *metaphorical* 'fire of penance',¹

¹ Schmidt's 'Opferfeuer' is an impossible rendering.

and substitutes in 73 a mortification for Pūrṇabhadra's forest-conflagration. As he does not think his correction of 64d to be sufficiently clear, he adds the stanza 65. He strongly opposes the custom of widows' burning themselves with the bodies of their deceased husbands. Therefore in 65c he points out the न्यायमार्ग, which, he says, is not so cruel as the prevailing custom, but which, on the contrary, is दयामय. The consequence of the female dove's penance is that she beholds her husband in the विमान. The author of the alteration no doubt takes this word in the sense which it has in Jain mythology ('the highest heaven'), whereas in the genuine text it has the brahmanical meaning ('heavenly car').

After stanza 164 of our text, A² adds his stanzas 69 and 70. No doubt the copyist A² inserted them in a wrong place; for the interpolator himself must have intended their insertion immediately after stanza 65, as they are destined to corroborate his view that a *satī* burning herself commits a sin. Schmidt has misunderstood these verses. The correct translation of 69 and 70 is: 'She who, being still alive, follows her beloved one by offering her own body in the fire, must no doubt go to a terrible hell. In the law books, in the Vedas, and in other śāstras, the following correct rule has been handed down: "Those (wives) who commit suicide will be unhappy in all their following existences."'

After these stanzas the interpolator replaces the prose lines of the original—which in short words gives the purport of Pūrṇabhadra's source, viz. of the Mahābhārata version¹—by his ślokas 71 and 72. Stanza 71 has been misunderstood by Kosegarten as well as by Schmidt, who have destroyed its meaning instead of restoring it. Kosegarten's सूर्यास्त- in a, and सा खं in c, and Schmidt's सूर्यासे are nothing but wrong conjectures. Kosegarten's alterations have misled Benfey as well as the two paṇḍits, who reprint Kosegarten, not without continuing his destructive work. There is neither a 'dove god', nor a 'sun-setting', nor a 'solar heaven of the cock pigeon', nor a 'proximity of the sun', nor a 'sun happiness' in this passage. All these fine non-Indian things have sprung from the bad Sanskrit of the interpolator, from the conjectures of the editors, and from a clerical error of the copyist A². For कपोतदेवः is nothing else than a clerical error for कपोतदेवा, an expression formed after the analogy of the very frequent word पतिदेवा, i. e. 'a wife who regards her husband as a god', 'a faithful wife'. सूर्यास is quite right (सुरी आस), and so is

¹ In the edition of Protap Chundra Roy, the only one which is at my command, the story of which Pūrṇabhadra gives an abbreviation stands at book xii. 143, 10-149, 14 incl. To our first prose sentence corresponds xii. 148, 12, to the second one, xii. 149, 1-7 incl. The stanza 165 corresponds to 149, 8. 11. 12. 13. In his note 1109 Benfey says: 'Diese Erzählung stimmt fast wörtlich zu Mahābhārata, xii, Vers 5462-5592.' The mere number of stanzas of the two versions would show that this statement cannot be correct.

साकं, which the interpolator construes with the genitive कपोतस्य. सार in our passage must not be derived from सूर्य, but from सुर. The correct translation of stanza 71 therefore is: 'Having regarded the male dove as her *god*, she became a *goddess*, and day by day enjoyed *godly* (i.e. divine) happiness with the male dove; for such is the consequence of religious merit acquired in a former existence.' Her कपोतदेवात्म (पतिदेवात्म) in this world causes her देवीत्वम् after her death.

Stanza 72 of A² is designed to replace the second prose sentence (201, 22) of the genuine text, and in stanza 73 a b, the interpolator alters the wording for the reason given above, p. 51 f. Why he altered also the last line of this stanza I cannot say. But it is certain that A's wording is an alteration; for to देववद्वि सोदत्ते, as the other MSS. read, corresponds MBh. xii. 149, 13: ततः स्वर्गस्यमात्मानमप्यद्विगतञ्चरः । यद्यगन्धर्वसिद्धानां मध्ये भ्रावन्तमिन्द्रवत् ॥

I have advisedly treated this passage at full length, because it is in several respects highly instructive. First of all, it shows how texts should *not* be edited. There was not the slightest reason why Kosegarten and Schmidt should leave out one or several verses of A's text, adopting the rest of it; for *all* these verses go back to *the same* interpolator. As to Kosegarten, our passage shows what critical principles this editor was wont to follow during his work. Not to speak of the fact that books III and IV of his *textus simplicior* are only an adulterated edition of Pūrṇabhadra's books III and IV respectively, i.e. of the *textus ornatior*, he follows in our passage in some places one single MS. (A), though *all* his other MSS. agree *against* A, and though the purport of the Mahābhārata version agrees with all the other MSS. But instead of, at least, following A *throughout*, he chooses *at random* the stanzas which he rejects from his text or takes over into it. And this is not only the case in our passage, but throughout his *textus simplicior* as well as his *textus ornatior*. It is not only true that both of them are not worth the paper on which they are printed, but also that during more than sixty years they have misled all the scholars who used them, and have made worthless the work of all the translators of his *textus simplicior*, to begin with that of so eminent a scholar as Benfey.¹ The editions of the two Hindu editors, Jivānanda Vidyāsāgara and Kāshīnāth Pāṇḍurang Parab, are even more worthless than Kosegarten's. The passages in which these editors deviate from Kosegarten must induce their critical readers to think that these paṇḍits based their texts on materials independent of Kosegarten's edition. But the passage just examined shows that they mainly reprinted Kosegarten. For the text given by him does not agree with *any* MS.

¹ Of course, Benfey's *introduction* to his translation is even now very valuable.

in the stanzas adopted or rejected, but it *completely* agrees in this respect with the text of the two Hindu editors. Parab's reading of Kosegarten's stanza 187 c, moreover, is a fair illustration of the way in which he endeavours to correct a meaningless passage. His 'correction' seems to be based on Vidyāsāgara's quite impossible explanation.

This much on the untrustworthiness of A². But the text of A¹ is not more trustworthy. At 211, 21, for instance, A¹ shows foolish alterations. The point of the story Pūrṇ. III. xii (Śār. III. viii, Old Syriac VI. vi, SP. III. viii, Simpl. IV. vi H I = IV. vii Bühler) lies in the circumstance, that the clever wife *fully* reaches her aim, i.e. the cohabitation with her उपपत्ति. In the original version of our tale, the adulteress, answering a question of her paramour, tells in a loud voice that *all* women are unchaste *by nature*, but that *she* truly loves her husband exclusively. Thereupon her husband is convinced that he has got the most faithful wife in the world. The author of the textus simplicior evidently thought that no husband would allow himself to be convinced by any such trick. Accordingly he alters the text.¹ In his version, the faithless wife tells the adulterer that Caṇḍikā has pointed out adultery to her as the *only* means of preventing her husband's death which hangs over him by Fate and which, by sexual union, goes over to him who plays the husband's rôle. The words of the goddess, according to the Hamburg MSS., run thus: यदि परपुरुषेण सह एकस्मिन् शयनीये समाख्यालिङ्गनं करोषि तत्तव भर्तुः सत्त(सत्क?) अपमृत्युस्तस्य संचरति । भर्ता पुनरन्यद्वर्षशतं जीवति । Bühler, p. 19. 12 has the same wording, except क्यने, भर्तुसत्तोपमृत्युस्, त्वज्जर्ता, and अन्यद्वर्षशतद्वयं. Pūrṇabhadra's text 211, 21 comes very near to the wording of the Hamburg MSS. Cp. also the wording of Bh in our variants. Instead of आलिङ्गनं, A¹ has अयोनिलिङ्गस्पर्शनं, which compound apparently was first intended to mean 'touching [by the limbs] except the male and female organs.' But as the copyist (or some previous glossator) feels that this word is not clear, he makes it an adjective by adding in the margin निधुवनं. Now the passage means 'a cohabitation without touching of the male and female organs' (Schmidt, p. 232: 'Wenn du mit einem fremden Manne auf gemeinschaftlichem Lager ruhend den Beischlaf ausführst, ohne dass sich dabei die Geschlechtstheile berühren'). I am at a loss to say how the interpolator imagined an अयोनिलिङ्गस्पर्शनं निधुवनं to be possible. But his alteration, which is proved to be such an one by Pūrṇabhadra's source, the textus simplicior, destroys at the same time the point of the story.

In the same story, the genuine wording of Pūrṇabhadra, as given in our text, p. 212, 6, is nearly identical with the wording of the Hamburg

¹ Apparently in following some other source, whether literary or oral. Cp. Chauvin, Bibl. des ouvrages arabes, ix, p. 39, no. 34.

MSS. (तदेह्यालिंग्य मां । एवमुक्त्वा तामालिंग्य स्कंधे कृत्वा तमेव देवदत्तमुवाच ; Bühler's text ins. स before स्कन्धे, om. एव after तम्, and ins. अय् after देवदत्तम्). But A¹, in consequence of his first alteration of the text (अयोनिं नि०), alters again, continuing after आलिंगः त्वं स्वमर्तुभक्तानां मुख्या नारीणां । यदेवं ब्रह्मव्रतं परसंगे ऽपि पालितवती । मदायुर्वृद्धिं कृते ऽल्पमृत्युविनाशार्थं च त्वमेवं कृतवती । तामेवमुक्त्वा । सस्नेहमालिंगितवान् । स्वस्कंधे तामारोप्य । नृत्यं विधाय तं देवदत्तमुवाच, &c., l. 8 (Schmidt, p. 232: "Du bist die Erste unter den Frauen, die ihrem Gatten anhängen, darum dass du selbst bei der Vereinigung mit einem Fremden die Keuschheit so bewahrt hast. Um meine Lebensdauer zu verlängern und den Tod abzuwenden hast du so gehandelt!" Nach diesen Worten umarmte er sie liebevoll, nahm sie auf die Schulter, tanzte mit ihr herum und sprach dann zu dem Herrn Wärsdu-besser, &c.).

And again the conclusion of our tale is awkwardly amplified in A¹, which for नृत्यन् to वभ्राम (212, 11) reads: नृत्यं कृत्वा । हे ब्रह्मव्रतधराणां धुरीण । त्वयाऽपि मध्यपकृतमित्याद्युक्ता । स्कंधादुत्तारितः ॥ सकलस्वजनां² अग्रे तयोरुभयोरऽपि तत्तद्गुणवर्णनं चक्रे ॥ यत्र यत्र स्वजनगृहद्वारादिषु स च वभ्राम । तत्र तत्र । स तद्गुणवर्णनमेव करोति । (Schmidt, p. 233: 'und nachdem er darauf umher getanzt war, sagte er: "Ja, du Vordermann unter denen, die Keuschheit üben, auch du hast mir einen Dienst geleistet!" und liess ihn von der Schulter nieder. Vor allen seinen Angehörigen pries er dieser Beider Tugenden. Wo er immer an die Hausthür von Angehörigen u.s.w. kam, da pries er auch deren Tugenden'.³ I need scarcely add, that here too the textus simplicior confirms the wording of our text 212, 11. The Hamburg MSS. read: ततस्तूर्यध्वनिच्छन्देन नृत्यन्सकलगृहद्वारेषु वभ्रामः (!); Bühler (19, 24): ततश्च तूर्यध्वनिच्छन्देन नृत्यन्सकलगृहद्वारेषु वभ्राम ।

Cp. also A²'s interpolation 122, 5, and the transpositions in A¹ 3, 18 and 201, 18. These cases show that the reviser, or the revisers, did not shrink from even serious alterations of the text which they copied. Moreover, our parallel Specimens show that all the variants of A¹A² can be *proved*, by the testimony of the sources, i. e. the textus simplicior and the Tantrākhyāyika, to be alterations. Wherever A has the evidently right reading, it is not to be made out with certainty whether this correctness is due to conjectural criticism, to collating some other MS., to A's going back to some MS. older than bh, or even to mere chance. Though I very carefully collated the whole MS., I am not able to decide this question. The only thing *quite* sure is that A is the copy

¹ Read ऽप०. The same mistake in A¹, p. 211, 22 of our text. This shows that the alteration does not go back to the copyist himself, who did not understand the text which he was copying here.

² Read ०स्वजनानां.

³ Schmidt's second MS. K has a gap, by which the whole story has been lost.

of some revised and adulterated MS. For the constitution of my text A was almost useless. Good readings of A, not confirmed by bhΨ, have only the value of conjectures, or of various readings the sources of which we do not know.

In order to allow the reader to form a judgement of his own, I give the variants of A from the beginning of the work to 12, 13 inclusive, from 126, 1 to 134, 23 inclusive, and for the praśasti. Besides, I have entered the readings of A into my variants at all the places marked in the Sanskrit text with an asterisk, and occasionally in some other passages.

In our parallel Specimens I to IV all the readings and all the more important blunders of A are given in the notes. The reader will see that not even one reading more original than those of bhΨ is to be found in these parts of the MS. A.

§ 6. Critical discussion of the manuscripts Bh and Φ.

The MS. Bh at first puzzled me very much, and it cost me considerable time before I was aware of its true nature. Its age of course prepossessed me in its favour, and this impression was strengthened when I collated the fifth book, which more closely agrees in Bh with the Hamburg MSS. (*textus simplicior*) than any one of my other MSS. On the other hand, Bh deviates considerably from bhΨA in the rest of the work; transpositions of words are very numerous; synonyms appear in very many cases for the words used in bhΨA. Again this MS. bristles with blunders of every kind. But Bh has exactly the same stories, and these stories in exactly the same order, as bhΨA. It was not until I got the MS. Φ and the Śāradā MS. P, that I found out the worth, or rather the lack of worth, of Bh.

Bh and Φ belong to the class of the mixed MSS. The greater part of their first three books has been copied from a fragmentary Pūrṇabhadra MS., containing the text from 6, 2 *āhāramātrārthī* down to the end of book III. The kathāmukha and the beginning of book I contains in Bh the text of Pūrṇabhadra from 1, 14 *na vidvān* inclusive to p. 3, 25. The text between *dhūrvoḍhārau* and *āhāramātrārthī* 6, 2 has been supplied from some MS. of the *textus simplicior*. In Φ, the text to *āhāramātrārthī* has even been twice supplied from MSS. of this recension.

The text of Bh agrees very closely with that of Φ in its readings and in nearly all of its blunders, down to the end of book III. From the beginning of book IV to the end of the work, the two MSS. disagree in a most remarkable manner. Whereas, in book IV, Bh contains a faulty text of the bh-class, Φ in this book contains an equally or even more faulty text of the Ψ-class. In book V, both these MSS. contain a *textus simplicior*. But here again the difference is evident. For Bh contains

a very valuable old specimen of the H-class of this text, agreeing in many blunders, but not in the interpolations, with the Hamburg MSS. The MS. Φ , on the contrary, contains a text of the σ -class of the textus simplicior.

Discussion illustrated by text of Tale V, v, Ass as singer.

In order to prove what has just been said, I beg to refer the reader to the following specimen, Tale V, v, Ass as singer. In this specimen I give the textus simplicior according to the Hamburg MSS. H I. The notes contain the complete variants of the following texts:—

Textus simplicior, H-class :

$\left. \begin{array}{l} \text{H} \\ \text{I} \end{array} \right\}$ the Hamburg MSS.

Textus simplicior, σ -class :

σ = Decc. Coll., Peterson's Fifth Report, No. 356.

s = Decc. Coll. i. 17.

B = Bühler's edition.

pr = the MS. of the Ahmedabad Bhandar, lent to me through Mr. Premchand.

h = a recent copy of the MS. Bhandarkar, Report Bombay 1907, p. 55, § 46.

Pūrṇabhadra's recension :

bh Ψ A, the MSS. just mentioned.

Mixed recensions :

$\left. \begin{array}{l} \text{Bh} \\ \Phi \end{array} \right\}$ the MSS. just mentioned.

Π^1 = Decc. Coll., Bhandarkar, Report 1894, No. 371.

Π^2 = Decc. Coll., Peterson, Report V, No. 355.

Π^3 = Decc. Coll., Bhandarkar, Report 1897, No. 418.

The variants of the σ -class MSS. of the textus simplicior, and those of Φ are given on the left-hand pages, the variants of all the other MSS. on the right-hand pages. It will be seen at once, that all the MSS. whose variants are given on the left-hand pages form one group, and that those whose variants are given on the right-hand pages form a second group. Nobody who compares the various readings will doubt that the text represented by H I is on the whole older than that represented by the σ -class.

The cases in which Bh agrees with H I against bh Ψ are set in *italics* in the text; the cases in which bh Ψ agree with the σ -class against HIBh are set in *fat italics* in the variants.

Text of Hamburg MSS. HI corresponding to our text 270, 17 to 272, 21.

270, 17 'sādhu, mātula, gītena!' vārito na mayā sthitaḥ.

18 'āpūrvō 'yaṃ maṇir baddhaḥ: samprāptaṃ gītalakṣaṇam.'

19 cakradhara āha: 'katham etat?' so 'bravīt:

21 asti kasmimścid adhiṣṭhāna Uddhato nāma gardabhaḥ. sa ca divā **22** rajakagrhe bhārodvahanam kṛtvā rātrau svecchayā paryaṭati.

Variants of hσs pr B Φ.

270, 17 Φ *gē*, om. *tena* || hσs pr B *mayā proktōpi na sthitaḥ*, Φ *mayāty ukto na sthitaḥ* || **18** pr *bandhaḥ* || Φ *samprāpta* || **19** σ *suvarṇnasiddhir abravīt* || **21** pr B om. *asti* || Φ *uddhamo*; σ *uddhatanāma* | *gardabhaḥ*; Φ *rāsabhaḥ* for *gardabhaḥ* || After *gardabhaḥ* hσΦ pr B ins. *prativasati sma* || h pr B om. *ca* || σ om. *divā*; s *daiva*, hΦ B *sadaiva*, pr *saṃdaiva* for *divā* || **22** hσsΦ pr B *karma* for *bhārodvahanam* || After *paryaṭati* pr ins. *tata*, B *tataḥ*; then hσsΦ pr B ins. *pratyūṣe* (Φ *pratyūṣam*, hσΦ add. *vaṃdhanabhayāt*, pr *bandhanabhayāt*, B *bandhanabhayāt*) *svayam eva*, then σ *bandhanasthāne samāśrayati*, hs *grhaṃ yā*, h adds *ti*, Φ *rajakagrhe yāti*, pr B *rajakagrham āyāti*; then hσsΦ pr B *rajakōpi taṃ* (h pr B *tatas taṃ*, s *tatas tvaṃ na* for *taṃ*) *bandhane*, σ *niyukte*, s *yunaktiḥ*, Φ *na yunakte*, h *na yukti*, pr °*na niyuktiḥ*, B °*na niyunakti* || **271, 1** hσsΦ pr B *atha* for *athānyadā* || σ om. *tasya*; s *tasmin* || hsΦ om. *rātrau* || σΦ pr B om. *kṣetreṣu*; hs *kṣetrāṇi* || After *paryaṭataḥ* Φ ins. *kṣetre*, pr *kṣetrāṇi satrau* (read *rātrau*), B *kṣetrāṇi* || hσs om. *kadācic* || hσsΦ pr B *saha* for *sārdham* || hσsΦ pr B *saṃjātā* for *babhūva* || **2** σ *sa uddhato*, hsΦ *sa ca pīvaro*, pr B *sa ca pīvaratvāt* (B °*tvād*) for *tau ca* || hσ pr *vṛtti°*; Φ *vāḍitamgaṃ* || Φ om. *karkaṭikākṣetreṣu praviśya*; hσs pr B *karkaṭikākṣetre* (pr °*kṣotra* for °*kṣetre*; pr B add. *śṛgālasahitaḥ*) *praviśati*; then Φ ins. *karkaṭikābhakṣyaṇam karoti* | *pratyūṣe sthagrhaṃ thāti* | *tathā śṛgālaś ca*; σ ins.: *tasya ca prṣṭato lagnaḥ* | *śṛgālaḥ praviśati*; hs ins.: *tathā śṛgālaḥ*; h adds *ca*; then hσs *evaṃ* (s *etadaśai* for *evaṃ*; h adds *tau*) *dvāv api rātrau* (hs *yatheccchayā* for *rātrau*) *karkaṭikābhakṣaṇam kṛtvā pra° svasthānam vrajataḥ*; pr B ins.: *evaṃ tau yadṛccchayā virbhaṭikābhakṣaṇam* (B *ci°* for *vi°*) *kṛtvā pratyaham pratyūṣe svasthānam vrajataḥ*; Φ om. this sentence || **3** Φ *atha kadācic* **madoddhetena** *rāsabham tena kṣetramadhyasthitenā śṛgālam abhikṣitam*; hs *atha kadācit tena* (h adds *saha*) **madoddhatena** (h **madoddhata**) *rāsabhenābhikṣitam* | s adds *kṣetramadhye*, h adds *kṣetramadhye* after *bhagnīsuta* (sic!); pr B *atha kadācit tena madoddhatena* *rāsabhena kṣetramadhyasthitenā śṛgālo 'bhikṣitaḥ*; σ *atha kadācit tenābhikṣitam* || **5** pr *paśya 2*, B *paśya paśya* || Φ *paśyat* || *atīvatīrmmalā rajanī*, s *paśyēyaṃ nīrmmalā rajanī*, h *paśya-yaṃ nīrmmalarajanī*, σ *paśyaītām nīrmmalām rajanīm* || Before *tat*, s ins. *sa āha* || **6** Φ *kariṣyāmīti* || hσsΦ pr B ins. *kathaya* before *katamena* || s *tamenana*, Φ *kena* for *katemena* || σ ins. *gītaṃ* before *karomi* || hs *karomīti* || σ *śṛgāla* for *sa* || σ ins. *bho* after *āha* || σ *māmaka*, s *tana* for *māma* || h *alam* for *māma* || s *ki* for *kim*; hσ om. *kim* ||

271, 1 athānyadā tasya rātrau kṣetreṣu paryatataḥ kadācic chrgālena sārddhaṃ maitrī babhūva. 2 tau ca vṛtibhaṅgaṃ kṛtvā karkaṭikākṣetreṣu praviśya tatphalabhakṣaṇaṃ 3 svecchayā kṛtvā pratyūṣe yathāsthānaṃ vrajataḥ. atha kadācit kṣetrama4dhyasthitena tena cōddhatarāsabhena śṛgālo 'bhīhitaḥ: 'bho bhaginīsuta, 5 paśya! atīvanirmalā rajanī. tad ahaṃ gītaṃ kariṣyāmi. tat 6 katamena rāgeṇa karomi?' sa āha: 'māma, kim

Variants of HIBh, bhΨΠ¹Π²Π³A.

270, 18 A baddhā ॥

22 Π¹Π²Π³ *rajakasya grhe* ॥
bh bhārodvāhanaṃ ॥ H rādrau ॥

271, 1 Π¹Π²Π³ *tathānyadā* ॥

2 HIBhΨ vṛttibhaṅgaṃ, A vṛtti\ bhaṅgaṃ, Π¹Π²Π³ *varttibhaṅgaṃ* ॥ H karka
[new line] *kākṣetreṣu*, I *karkkeṭikā*^o ॥ A *tatphalaṃ bhakṣaṇaṃ* ॥

3 bhΨΠ¹Π²Π³A *svasthānaṃ* ॥ Π¹Π³ *kṣetramadhye sthitena* ॥

4 bhΨΠ¹Π²Π³A om. *tena* ॥ bhΨ *madoddhatarāsabhena*, A *madoddhatarābhā-*
bhena, Π¹Π² *mahoddhatarāsabhena*, Π³ *mahodatarāsabhena* ॥
A *bho bhaginīsuta* \ *paśyātīvaṇnirmalajanaṃ* ॥

6 HI *kariṣyāmī* ॥ HI *katamena* ॥ ΨΠ¹Π²Π³A *prāha* ॥

s nenānarthapralāpitenā, Φ anenānarthē pralāpēna, σ anenānarthacālānelaṃ, h vṛthā-
pralāpitenā; prB anena, then pr vṛthānarthapralāpitenā, B vṛthānarthapralāpitenā ॥
7 Φ caurakarmmapravṛttā, s caurakarmmaprakṛtā, σ cauryakarmmapra-
vṛttair, prB caurakarmmapravṛttāv ॥ prB āvāṃ for vāyam; σ om. vāyam ॥ Φ ins.
tan, hs taṃ after vāyam ॥ hσsΦprB transp.: ni° (h nibhṛtaṃ, pr nivṛttaś; prB
add ca) cau°; Φ caurai, h caurair jārāiḥ ॥ prB atra for eva ॥ hσsΦ om. eva ॥
8 hσsΦ stheyam ॥ prB om. iti ॥ hσ ins. nayaḥ, s nayā after iti ॥ pr om. uktaṃ
ca ॥ hs ins. yataḥ after uktaṃ ca ॥ 9 σ kāsaṃ, s prakāsaṃ, Φ hāsyam, pr kośi,
B kāśi ॥ s varjjayaś ॥ Φ caurya, σs cauro ॥ First pāda in h: caurāṇāṃ varjjayet
kāsaṃ ॥ Φ nidrālubhaś ॥ s carmmacorakaḥ, B sa ca caurikām ॥ 10 Φ jīhvā-
lolyam ॥ σ rogārto; pr rujākrānto, B rujākrānto for ca rogādhyo ॥ σΦprB jīvitaṃ,
s jīvaṃtaṃ ॥ 11 hσsprB aparaṃ, Φ paraṃ for tathā ॥ σsΦprB tvadīyam;
Φ om. gītaṃ ॥ prB om. śaṅkhaśabdānuvādi; Φ śaṅkhaśabdānukārī, s śaṅkhaśabdā-
nukāraṃ, h śaṃṣaśabdānukāraṃ; σ kaṭhoram for śaṅkhaśabdānuvādi ॥ hσs om.
na madhuraṃ; ΦprB na madhurasvaraṃ; prB add śaṅkhaśabdānukāraṃ ॥
hσsΦprB om. iti ॥ Φ ins. ca after api ॥ 12 σsΦhprB śrūyate for śrutvōtthāya
sΦprB ins. tad atra, hσ tatra before kṣetra°; then σ kṣetrarakṣakaḥ puruṣaḥ
prasuptas tiṣṭati, hs kṣetre rakṣapuruṣaḥ (s rakṣā°) suptas ti°, prB kṣetre rakṣāpuruṣaḥ
supta ॥ saṃti (B suptāḥ santi), Φ kṣetrapālāḥ puruṣaḥ prasuptās tiṣṭanti; then σ sa,
prB ta, Φ te ca; then hσsΦ samutthāya, prB utthāya; then σ baṃdhanam,
h vadhavaṃdhanam, Φ baṃdham ॥ badham vā, s vaṃda vā, prB vadham baṃ-
dham vā; then hσsΦ vidhāsyati, prB kariṣyanti ॥ 13 σ tāṃ for tāvan ॥
σs amṛtakalpā, h amṛtakalpāś, Φpr amṛtamayāś, B amṛtamayīś; then σ karkaṭṭi,
h cirbhidyāḥ, s cirbhadyāḥ, Φ cirbhiṭikāḥ, pr cirbhatya, B cirbhatīḥ ॥ hσsΦprB om.
nibhṛtaḥ; then σ avyāpāro bhava, h mā avyāpāraparo bhava, s māvyāpāro bhava,
prB mā tvam avyāpāraparo bhava, Φ vyāpāraparo bhavān ॥ σ om. tac chrutvā ॥
σ gardabhaḥ, Φ rāsabha, hs sa ॥ hσΦprB āha ॥ s aho for bho; then h na, σΦprB
na tvam, s tvam na; then hσsΦB vetsy, pr cetsy; then hσsΦ vanāśrayatvād; then
14 sΦprhB gītarasaṃ, σ gītasukhaṃ; then B vanāśrayatvāt, pr vināśrayatvāt ॥
σ om. te° bha° u° ca ॥ sΦprB tenaītat, h tenaīvam, sΦprBh bravīṣi ॥ uktaṃ; then
hsprB ca, Φ caḥ; then sΦ yataḥ ॥ 15 σ om. this and the following line ॥
pr śaratyotsnāhate ॥ pr dūra, Φ dūre ॥ 16 hσΦprB jāyate for viśati ॥
hσΦpr karṇe, B karṇe ॥ prB gītajhaṃkārajā, h gītajhaṃkārayā, s gītasamśkārajā,
Φ gītādhyamkārajā ॥

api 12 śrutvōtthāya kṣetrarakṣā 'bandha ! bandh ! 'aīvaṃ vidhāsyanti. tad bhakṣaya 13 tāvaṃ nibhṛtaḥ !' tac chrutvā rāsabhaḥ prāha : 'bhoh ! vanā-śrayatvād 14 gītarasaṃ na vetsi ; tenaitad bhaṇasi. uktaṃ ca :

15 śaraṅjyotsnābāte dūraṃ tamasi, priyaśaṃnidhau,

16 dhanyānām viśati śrotre gītaśaṃkārājā sudhā.'

Variants of HIBh, bhΨΠ¹Π²Π³A.

Bh °pracālenena ; Π¹ anenārthapralapane, corr. to anena vyartha°, which is the reading of Π² ; Π³ anena vyarthapralapitena ||

7 HI (not Bh) °pravṛtyā, Π² °pravṛtto, bh °pravṛddhā || Π¹Π²Π³ caurajātair || HIBh nirbhṛtair ||

9 HIΨA kāśi || Bh cauraṃ for cauryam || Π¹Π²Π³ °corikāṃ ||

10 A rogādhye || ΨΠ¹Π²Π³ jīvitam ||

11 bhΨ tadā || bh tvadīyagataṃ, Π¹Π²Π³ tvadīyaṃ gītaṃ || A śaṃkharādā-nurādi, bhΠ¹Π²Π³ śaṃkhanūdānurādi, Ψ śaṃkhanānūdānādi, corr. to śaṃkhanā-nunādādi || HIBhΠ¹Π²Π³ naṃ for na || A aji for api ||

12 A kṣetrapuraṣā, Π¹Π²Π³ kṣetrarakṣakāḥ puruṣā, BhbhΨ kṣetrarakṣāpuruṣā || bhΨA baṃdhaṃ vadhaṃ ca vi°, Π¹Π²Π³ vadhaṃ vaṃdhaṃ ca vi° ||

13 bhΨA āha ||

14 Bh gītaṃ rasaṃ || bhΨA ins. tvam, Π¹Π³ ta tvam, Π² tat tvam before gīta° || bhΠ¹Π²Π³ ins. na between tvam and gīta°, om. na before vetsi || Π¹Π²Π³ jānāsi for vetsi || Bh na vedmi || bhΠ¹Π²Π³ vravīṣi, Ψ bravīṣi, A bavīṣi || 15 HI śara-ṅjyotsnāhate, Bh śaratyotsnāhate, Ψ śaratjyotsnāhate, Π¹ kṣa[corr. from kṣā]raye[ye deleted]jyo[jyo corr. from some other akṣara]tsnāhate, Π³ kṣārajotsnāhate, Π² drārajāyotsnāhate || A pūraṃ, Π² dūre || Π¹Π² priyaśaṃnidhau || 16 bh śrote, corr. from śrotre || bhAΠ¹Π²Π³ gītaśaṃkārājā ; Ψ gītaśhāṃkārājā, śhāṃ being very similar to śaṃ ; hence P gītaśaṃkārājā ||

17 śṛgāla āha: 'māma, asty etat. param kaṭhoram unnadasi. tat 18 kiṃ tena svārthabhramśinā?' rāsabha āha: 'dhig mūrkhā! kim 19 ahaṃ gītaṃ na jñāmi? tac chrūyatām, tasya bhedaḥ: tad yathā:

20 sapta svarās, trayo grāmāḥ, mūrchanās tv ekaviṃśatiḥ,

21 tñās tv ekonapañcāśat, tisro mātṛā, layās trayah ||

22 sthānatrayaṃ yatīnāṃ ca, ṣaḍ bhedaś ca, rasā nava,

23 varṇāḥ ṣaṭ, triṃśat bhāṣās, catvāriṃśat tataḥ smṛtāḥ ||

Variants of hōsprBΦ.

17 h māna, σ māmaka || Φ asyaītat || σ param na vetsyi tvam kevalam anudīśate kiṃ tena, &c.; s param na vetsyi gītaṃ | tac chrūyatām, &c.; Φ param gītaḥ kālāṃ annaṭasi ta kiṃ, &c.; h param na vetsyi gīta tvam kevalam unnadasi | tat kiṃ, &c.; prB param na vetsyi tvam gītaṃ | kevalam unnadasi || tat kim, &c. ||

18 σΦh svārthabhramśena, prB svārthabhramśakena; σ adds kiṃ || h sōvraṇī || σ gardabha; Φ rāsabha || Φ om. āha || B dhig twice || Φ jñāsi || 19 hσΦprB om. gītaṃ after ahaṃ, inserting it after jñāmi || Φ tarhi for tac || h bhedaḥ || hσs om. tad yathā; prB tad yathā tasya bhedaṃ śṛṇu (B °ñ chr°) || 20 σprB mūrchanās caika° || h°viṃśati ||

21 σs tñā ekona°, h tñāny ekonapañcāsa, pr tñā tv ekona° || σ tisras tñā for tisro mātṛā || σ layas || In Φ the fourth pāda runs thus: ity eta śrūtimamḍalaṃ; in prB ity etat svaramamḍalaṃ ||

22 σ yaḥjñāṃ || Φ (transp.) ca jātīnāṃ || s om. ca || Second pāda in σ: ṣaṭ kāvyāni rasās ca ṣaṭ, pr ṣaḍgasya, then one akṣara left free, then sa rasā niva; B ṣaḍ āsyāni rasā nava; hσs ṣaṭsasyāni (s ins. ca) rasāni ca; Φ ṣaṭsvaidā rasā navā ||

23 s varṇa, Φ varṣā, B (not pr) rāgāḥ for varṇāḥ || hσsΦprB triṃśatir || sΦ bhāṣā, σ bhāvāḥ, B (not pr) bhāvās || Fourth pāda in σ: ṣaṭcatvāriṃśatiḥ smṛtāḥ, hσpr dvicatvāriṃśati (pr adds ḥ) smṛtāḥ (h om. ḥ), B catvāriṃśat tataḥ smṛtāḥ, Φ dvicatvāraviśatis tathā | mātṛā ||

272, 1 h pañcāsīhyadhike; Φ pañcasītyadhikam || σ caītat || Second pāda in hσprB: gītāmḡnām śataṃ smṛtaṃ, s gītāmḡm śataṃ smṛtaṃ, Φ gītaṃ || nāḡnām śataṃ || (om. smṛtam) ||

After line 1 σΦprB insert a half śloka; first pāda σhΦprB: svayam eva purā proktaṃ (h śāstre for proktaṃ); second pāda: σ svayam eva śruteḥ priyaṃ, Φ Bharatena śrūtaṃ śriyaṃ, prB Bharatena śruteḥ (pr tsu° for śru°) param, h vedena ca śruteḥ param ||

2 sB om. this line || h gītāmḡḥ saha samvṛtaṃ || σΦpr vṛtaṃ || 2a B om. this line || hσsΦpr karṇe || h saradī || 3 Φ nānya-hātapriyaṃ loke || s param for priyaṃ || σ śasyate, h durlabham, for drśyate ||

4 σ śuṣkasnāyurasāsvādas, hσB śuṣkasnāyusvarāhlādāt (h su°, and °mca° for °sva°), pr śuṣkasnāyuh svarāhlādāt, Φ śuṣkasnācchurādbhādāt || Fourth pāda in σ: tyakta ākṣeṇa Rā°, pr tyaktas Tryakṣeṇa Rā°, B Tryakṣaṃ jagrāha Rā°, s ya(or yu)ktas Tryakṣeṇa Rā°, h paktas Tryakṣeṇa Rāvaṇaḥ, Φ paktas Tryakṣeṇa Rāmanaḥ ||

5 Φ tvām; hσs om. tvām; prB bhaginīsuta for tvam || prB vadan for vadasi || Φ manasāṃti for va° ni° || σΦprB om. ca ||

6 σ māmaka, Φ maṃ || Φ mady for yady || σ om. tad ahaṃ || sΦprB ins. tāvad after ahaṃ || h dvāradeśasthaḥ, σ vṛttidvārasthitaḥ, s vṛttedvārīdeśasthaḥ, pr vṛtter, B vṛter, prB dvārasthitaḥ, Φ vāḍidvāsthitaḥ || hσ kṣetram, prB kṣetrapam for kṣetrapālam ||

- 272, 1 pañcäsityadhikam hy etad gītānām ca śatam smṛtam,
 2 suvarṇaracitam śuddham gītāṅgair sakalair yutam ||
 2 a dhanyānām jāyate karṇair viśeṣac charadi sthite ||
 3 nānyad gītāt priyam loke devānām api dṛśyate;
 4 śuśkasnūyuravāhlādāt Tryakṣam jagāda Rāvaṇaḥ ||
 5 tat katham tvaṁ mām anabhijñam vadasi, nivārayasi ca ? ' śṛṅgūla 6 āha :
 'māma, yady evaṁ, tad aham vṛttidārasṭhaḥ kṣetrapālam 7 avalokayāmi ;

Variants of H I B h, bh Ψ Π¹ Π² Π³ A.

17 Π¹ Π² Π³ tat for asty etat || Π¹ Π² Π³ kaṭhorasvaram nadasi ||

18 Π¹ Π² Π³ tenārthabhraṁśinā ||
 bh A dhig 2, Ψ dhig dhig ||

20 H I B h Ψ A °viṁśati ||

21 bh Ψ A tūnā ekona°, Π¹ Π² tūnās cīkona°, Π² tūnās caīkona° ; Bh tv enako°
 for tv ekona° ||

22 bh Ψ A Π¹ śaḍ āsyāni for śaḍ bhedās ca (cp. the reading of s), corr. in Π¹ to
 śaḍ jāsyāna ; Π² śaḍ jāsyā ca ; Π³ śaḍ gasyāna || H I bhedā || Bh śaḍ ākārā rasū
 na | om. va ||

23 Ψ Π¹ Π² trīṁśatir, bh A Π² viṁśatir || bh bhāryās, A bhāvās || Π¹ Π² Π³
 (om. tataḥ) smṛtā, Π¹ rudhaiḥ, Π² Π³ budhai ||

272, 1 H I B h °tyadhikām, in bh corr. by cop. to our reading ; A °tyadhekaṁ ||
 H I spatpat for hy etad ||

2 bh Ψ Π¹ Π² Π³ vṛtam, A dṛtam for yutam ||

2 a bh Ψ A Π¹ Π² Π³ om. this line || Bh karṇe || 3 bh gītadvāraṁ or gīta-
 dvāraṁ for gītāt priyam, corr. by cop. to gītākaram ; Ψ gītadvāraṁ, A Π¹ Π² Π³ gītā-
 varaṁ || 4 bh Ψ Π¹ Π² Π³ °snāyuravair Īṣam, A °snāyurāvīveśaṣam || Bh °ravā-
 hlādāt || Fourth pāda in bh Ψ A Π¹ Π² Π³ : raramje Rāvaṇaḥ purā (Π¹ Π³ puraḥ) ||

5 Bh om. tvaṁ || Bh nivārayasi ||

6 bh Ψ A Π¹ Π² Π³ vṛttidvāradeśasthaḥ, Bh vṛtipūradeśasthaḥ (see the corrupt
 reading of H I in the text) ||

tvam punaḥ svecchayā gītaṁ kuru !' 8 tathā cānuṣṭhite gardabha utkan-
dharo bhūtvā śabdāyitum ārabdhaḥ. tataḥ 9 kṣetrarakṣakā rāsabhaśabdam
śrutvā krodhād dantān dantaiḥ pi 10 dayanto laguḍam uddiśya dhāvitaḥ.
sametya ca tāvat tā 11 dītaḥ, yāvad bhūmiprṣṭhe patitaḥ. tatas ca sacchi-
drolūkkhalam gale 12 baddhvā kṣetrapālāḥ suptaḥ. rāsabho 'pi jātisvabhā-
vagatavedanaḥ 13 kṣaṇenābhyutthitaḥ. uktaṁ ca :

Variants of h̥s̥prB̥Φ.

7 h om. svecchayā || 8 h̥s̥prB̥ tathānuṣṭite (B °ṣṭhi°) || After tathānuṣṭite
σ tadgītā ākarnya | tato lakuṭam utpādya pradhāvitaḥ (l. 10), s rāsabharatitam
ākarnya kṣetrapālāḥ krodhā dantān laguḍam udyamya pradhāvitaḥ (l. 10), h
utkamdharaṁ kṛtvā riṁkatum ārabdhaḥ | tato rāsabharikitaṁ samākarnya
kṣetrapālāḥ krodhānudattānusaya lakuṭam udgamya pradhāvitaḥ ; Φ uktaṁ-
dhararikimtu ārabdhaḥ || tato rāsabharikimtu samākarnya kṣetrapālāḥ
krodhā dantāś carvayan | laguḍahastāḥ pradhāvitaḥ (l. 10) ; prB rāsabharatanam
ākarnya kṣetrapālāḥ (pr adds i) krodhād dantān gharṣayan pradhāvitaḥ (pr °to,
om. i ; ll. 10, 11) ; yāvad rāsabho dr̥ṣṭas (pr hr̥ṣṭaḥ i) tāval (pr tāvat) lakuṭapra-
hāraḥ tathā hato yathā pratādīto bhūpr̥ṣṭhe (pr °ṣṭe) patitaḥ (pr om. h̥ ; l. 11) ||
10 h samastakena for sametya || s̥Φ om. ca after sametya || Φ h̥ pratādīto ||
11 σ bhūmau, Φ bhamau, h bhūpr̥ṣṭe, s bhūpr̥ṣṭho || Φ patatītiḥ || prB tatas
ca sacchidrolūkkhale baddvā (pr baddhvā) gato mūr̥ṣo (B om. mūr̥ṣo) bhūyo (pr adds i)
pi (12) prasuptaḥ ; σ tato gr̥tvāyāṁ udūśalam baddhvā bhūyo 'pi (12) prasuptaḥ ;
s tataḥ succhidrodūkkhala | vaddho gatamar̥ṣo bhūyopi (12) suptaḥ ; h tataḥ cchidro-
dūśalam vardhā kṣetrikāḥ prasuptaḥ ; Φ tatas ca tacchirodhātudūśalam gale
baddhvā (12) kṣetrikāḥ prasuptaḥ || 12 Φ om. 'pi after rāsabho || s svajā-
tisvabhāvān gatavedanāt ; σ svajātisvabhāvāt kṣaṇenōtthitaḥ, h svajātīprabhāvād
gatavedana kṣa°, prB svajātisvabhāvād (pr °prabhā° for °svabhā°) gatavedanaḥ
(pr °tāva° for °tave°) kṣa° ; Φ jātisvabhāvād gatavedanām kṣaṇena utthitaḥ || 13 σ s
om. uktaṁ ca || 14 Φ sārameyasvarāśvānām, σ s̥B sārameyasya cāśvasya, pr sārā-
mayasya vāśvasya, h sārameyasya dāsasya || s viśeṣyataḥ || Bpr rāsabhasya viśeṣataḥ
(pr °naḥ) || 15 h pati, s paraḥ || h̥s̥ janita || 16 σ tatas ca rāsabho 'pi
tad evōdūśalam ādāya vṛttiṁ cūrṇayitvā pa° ā° ; s tatodevōdūśalam, Φ tatas ca
deva udūkkhalam, then s̥Φ with σ (only s vṛttiṁ) ; prB tatas tam evōlūkkhalam (pr
°ṣa° for °kha°) ādāya vṛttiṁ (pr vṛttiṁ) cūrṇayitvā (pr °rṇṇa°) palāyitum ā° ; h tathā
ca || tad evōdūśalam ādāya vṛttiṁ bhūrṇayitvā pa° ārabdhaḥ || 17 h̥s̥prB̥
etasmin a°, prB atrāmtare || h̥s̥prB̥ ins. 'pi after śṛgālo || h̥s̥prB̥ dūrād
eva (pr adds m) tam dr̥ṣṭva (s dr̥ṣṭam) sasmitam (h savismitam) (18) āha | (19)
sādhu mātula, spr gīten (21) ēti, σ ΦB gītena mayā prokto (Φ yukto for prokto) 'pi
na sthitaḥ, h gītena nivārīto na mayā sthitaḥ, om. the second part of the śloka ;
20 σ ΦB apūrvo 'yam maṇir baddhaḥ | (B om. i) samprāptam gītalakṣaṇam
(B °nam) ||

14 sārameyakharāśvānām, gardabhasya viśeṣataḥ,

15 muhūrtāt parato na syāt prahārajanitā vyathā.

16 tataś ca vṛtīm bhāṅktrā kaṇṭhasṭham ulūkhalam ādāya palāyitum 17 ārab-dhaḥ. asmin antare śṛgālo dūrāt tam avaloky 18 ēdam uvāca: 19 'sādhu, mātula, gīt' 21 ēti.

Variants of Π I Bh, bhΨ Π¹ Π² Π³ A.

8 bhΨ Π¹ Π² Π³ tathānuṣṭite, A tathā (corr. by cop. from tethā) anuṣṭite || A bhūyā || Π¹ Π² Π³ śabdayitum || 9 bhΨ A Π¹ Π² Π³ kṣetrapālā || Bh tataḥ kṣetarakṣakārūs tat śabdam || bhΨ A rāśabhaśābhitam || bhΨ Π¹ Π² Π³ samā-karṇya, A śrutvā samākarṇya || bhΨ daṃtair || Ψ A nipīḍayaṃto, bh nihpī-ḍayaṃto, Π¹ Π² Π³ niṣpīḍayaṃto ||

10 Π² lakṣam || bhΨ Bh uḍyamya, A uḍyasya, Π¹ Π² Π³ udgrhya for uddīśya || bhΨ A Π¹ Π² Π³ pradhāvitāḥ, Π² pradhāritā || bhΨ A Π¹ Π² Π³ pratāḍito || 11 A yāva rūripṛṣṭe ya (ya del. again) || Π¹ Π² bhūpṛṣṭe, corr. in Π¹ to bhūpraṣṭe, which is the reading of Π³ || H I sacchidrolūṣalam; bh sacchidrodūṣalam; Ψ sacchidrodūṣalam; A sacchidraudūṣalam, corr. to °lam; Π¹ Π² Π³ sacchidram udūkhalam ||

12 H I badhāḥ || H I kṣetrāpālāḥ || Π¹ Π² Π³ prasuptāḥ || bhΨ Π¹ Π² sva-jūtisvabhāvagatavedanaḥ, A svajūtisvabhāvāvagatavedanaḥ, Π² svajūtiyagatasvabhā-vavedanaḥ ||

13 Π¹ Π² Π³ kṣaṇenāpy utthitāḥ || 14 Bh °kharāśvānām, corr. by cop. from °khakhāśvānām; bhΨ A °kharāśvasya || Π¹ sārameyasya cāśvasya, corr. from other akṣaras, the last of which being śvānām; Π³ sārameyasya cāśvasyam, Π² sārameyasya vāśvasya || 15 bh prajārajanitā, A prahārajanitavyethā || 16 H I vṛtīm || H I ulūṣalam || bhΨ A Π¹ Π² Π³ tataś ca tam evōdūṣalam (A eva udū-ṣalam); in Π¹ corr. to evōdūkhalam (which is the reading of Π² Π³) ādāya vṛtīm (Π¹ Π³ vṛtīm) cūrṇayitvā pa° ā° || 17 bhΨ A Π¹ Π² Π³ etasmin || Bh dūrattarāt for dūrāt || Bh gūtenēti || bhΨ A Π¹ Π² Π³ śr° dūrād eva tam (Π¹ Π² Π³ enam for eva etam) drṣṭvā sasmitam (A sasmidam) (18) idam āha || (19) sādhu mātula gītena vārito na mayā sthitāḥ | (20) apūrvō 'yam maṇir baddhaḥ (A baddho samprāptam gītalakṣaṇam ||

21 bhΨ A add iti || Ψ adds kathā 6 ||

From the specimen just given it appears that in not a few cases Bh comes nearer to the text of the Hamburg MSS. than bhΨΠ¹Π²Π³A. But in some of these cases Bh and the Hamburg MSS. are *decidedly* wrong, viz. 271, 13.16.23 (a gross *chandobhaṅga*); 272, 2a (an interpolated half śloka); 6 (the reading of Bh being a corruption of that of HI, and that of HI being an obvious corruption of that of bhΨAΠ¹Π²Π³). Besides, in 271, 11 BhHI read *naṃ* for *na*, as apparently some previous copyist, who did not understand the wording, thought *śabdānuvādinam* to be the adjective neuter. But as Π¹Π²Π³ have the same blunder, this case is not conclusive.

These are serious mistakes which Pūrṇabhadra, who tells us that he has corrected the text *गुरुणादरेण* (289, 20), is not likely to have overlooked. It is true that in some cases he *has* taken over blunders from his sources.¹ But these cases are comparatively rare. And not only in the few lines of our specimen, but in the whole text of book V, Bh has *many* mistakes in common with both of the Hamburg MSS. or else with one of them. Cp. our variants at 264, 6.14².24, 266, 10 (HI blunder: *venivaccharājāḥ*, Bh wrong correction thereof: *venuvatsarājāḥ*).³ 269, 22 (*palāyanaviṣayaḥ* BhH and *jālāśrayaṃ* BhHI). 272, 22 (the number of the preceding tale being inserted in a wrong place). 275, 10 (same gap in BhH; corrected in I). 277, 3.15.17 (wrongly corrected in I). 278, 8 (BhHI *vayaṃ* for *vanam*; but *vanam* must be the original reading, as it forms the contrast to *grhaṃ*; cp. also 278, 18). 279, 11 (original reading *vyathā*, as in our text; Bh corrupted to *yathā*; HI—a correction of this corruption based on the end of the fourth pāda:—*tathā*). 280, 20 (*ko'pi* for *kaṃ api*; h also has this blunder!). 281, 9 (our text: *trṣṇāḥkā tu*; corruption in Bh: *trṣṇāḥkā tu*; correction thereof in HI: *trṣṇā* [I *trṣṇau*] *kāpi*). 12 (*deva* for *yena*, which is necessitated by the construction). 14 (BhH). 282, 4 (our text: *hataḥ śatruḥ*; H corruption: *hataḥ śatruṃ*; corruptions thereof in Bh and I; Bh: *hataśatruṃ*, I: *hataḥ śatru*). 6 (same gap in BhHI). 283, 13 (*aśvamadhyastho*, corrupted to *madhyastho* in the archetype of BhHI; this is corrupted to *madhyāsthām* in H, and wrongly corrected to *madhyasthām* in I). 284, 12 (BhI °*gati*, Hh °*gati*, for °*matir*). 285, 21 (BhHI *arddhodite* for *anuddhānaḥ*; but cp. 286, 5).

If Pūrṇabhadra had not been aware of all these gross blunders, he must indeed have been a blind man or a मूर्खचूडामणिः. Certainly no such man would have been entrusted with the revision of an old celebrated work by

¹ See above, p. 30 f.

² Simpl. MS. h has a compound: °*māhāmāṃsāvīkṛayasādhakavṛttiprabhṛtīnām*, but it adds *ekatamaḥ* ||

³ As to Vīnāvatsa, cp. Speyer, *Studies about the Kathāsaritsāgara*, Amsterdam, 1908, p. 5.

a minister.¹ Hence we must conclude that, in the fifth book, not Bh, but the bhΨ-class has preserved the genuine text of Pūrṇabhadra, and that the text given in Bh is a copy of some old MS. belonging to the H-class of the *textus simplicior*.

This view is corroborated by the fact that many—and always good—readings, in which bhΨ deviate from the Hamburg MSS., are to be found in the σ-class of the *textus simplicior*. Hence we may conclude that Pūrṇabhadra used at the same time MSS. of both the H- and σ-classes, preferring in most cases the H-class.²

The wording of the *textus simplicior* as contained in Bh's fifth book is of a high critical interest. In 1902, when I was not yet aware of the true nature of this part of Bh, though I saw that Bh HI formed a clearly distinct group of MSS.,³ I thought it probable that the stories V, xv, xvi (Bühler and HI) did not originally belong to the *textus simplicior*, though they stand in all the MSS. of this recension I had, and have up to this day, examined.⁴ Now these two stories *are* missing in Bh. This shows that my view in this respect was correct.

As in the fifth book Pūrṇabhadra follows the *textus simplicior* much more closely than in the rest of his work, I give the complete variants from Bh for this book from 260, 2 onwards. The beginning of the fifth book unfortunately is lost in Bh.

§ 7. Books I to III in Manuscripts Bh and Φ.

In order to show the relation between Bh and Φ in that part of the two MSS. which contains Pūrṇabhadra's text, I give their readings, and nearly all of their even insignificant blunders, from the beginning of book II, p. 126, to p. 134, 23 inclusive. It will be seen that Φ cannot go back, in this part of the text, to Bh. Both Bh and Φ must go back to some previous MS. Cp. Variants 127, 11.14.26. 128, 8 (here it is evident from Φ's reading that, at the time when the source of Φ was copied, a small bit of the vowel under स was still visible in the original); 128, 7.12 (where the difference between the readings of Bh and Φ must go back to some marginal addition); 128, 19.30; 129, 1.9; 131, 8.9.10 (the interesting interpolation of द्विजदिगंबराणां inserted only in Bh in due order); 132, 8

¹ See *praśasti*, 289, 18.

² See our parallel *Specimens I to III*. There, indeed, nearly *all* the text of Pūrṇabhadra's recension is to be found in HI, or Kielhorn-Bühler and h, where he follows the *textus simplicior*.

³ *Berichte der kgl. Sächs. Ges. der Wissenschaften*, phil.-hist. Kl. 1902, p. 68.

⁴ l. c., p. 68 f.

(Φ's reading more correct than Bh's, the case being such that no copyist would have been aware of Bh's blunder).

The fragment of Pūrṇabhadra's text which forms the stock of books I to III in BhΦ, does not contain the *genuine* wording, but an *adulterated* one. In very numerous cases, words have been transposed, omitted, or replaced by synonyms, without any evident reason, and other texts, especially the *textus simplicior*, have been compared by the reviser to whom Bh's text goes back. This occasionally causes disorder. For instance,

**Discussion illustrated by text of Tale I, xiii, Lion's retainers
outwit camel.**

In the following parallel texts, the words taken into the text of Bh from the *textus simplicior* are set in *italics* in the columns of Bh and H I.

Our text p. 75, 18.

18 bahavaḥ paṇḍitāḥ kṣudrāḥ, sarve māyopajīvināḥ |
19 kuryuḥ kṛtyam akṛtyam vā, uṣṭre kākādayo yathā ||
20 Damanaka āha | katham caitat | so 'bravīt |
22 asti kasmimścin nagare vaṇik Sāgaradatto
nāma | sa uṣṭraśataṁ 23 bahumūlyacelakasya
bhṛtvā kasyāmcid diśi prasthitāḥ | atha tasya
24 Vikāṭanāmōṣṭro 'tibhāreṇa nipīdito viśrasta-
sarvāṅgo niśceṣṭaḥ 25 patitāḥ | tato vaṇik ce-
lakabharam anyeṣu uṣṭreṣu vibhajya kṣipt-
vā 26 'araṇyabhūmir iyaṁ viṣamā, asmin
sthāne na śakyate sthātum' 27 iti Vikāṭam
vihāya prasthitāḥ | tasmimś ca sārthavā-
he gate Vikāṭaḥ 28 śanaiḥ śanaiḥ saṁcaraṇi
śaṣpaṁ bhakṣayitum ārabdhāḥ | evam asau
76, 1 katipayair evābhobhir balavān saṁ-
vṛttaḥ | tasmimś ca vane Madotkaṭo 2 nāma
siṁhaḥ prativasati sma | tasyānucarā dvī-
pivāyasagomāyavaḥ | 3 atha tais tad vanam
bhramadbhir drṣṭaḥ sārthavāhaparibhraṣ-
ṭaḥ sa uṣṭraḥ | 4 taṁ cāvijñātāpūrvavṛpam
hāsyajanakam drṣṭvā siṁhaḥ prṣṭavān |
idam 5 apūrvam sattvam iha vane pr-
chyatām | kas tvam asi | tato 6 'vagatatattvā-
rtho vāyaso 'bravīt | uṣṭro 'yaṁ loke pra-
khyātanāmā | 7 tataḥ siṁhena prṣṭaḥ | bhoh,
kutas tvam iha | tena cātmano yathā-8vṛttavi-
yogaḥ sārthavāhāt samākhyātaḥ | &c.

Bh (exactly as in the MS.).

vahavaḥ paṇḍitāḥ kṣudrā sarve māyopajīvināḥ |
kuryuḥ kṛtyam akṛtyam vā uṣṭre kākādayo yathā || 306
Damanaka āha || *katham etat* || so 'vruvīt ||
asti kasmimści nagare vaṇik Sāgaradatto
nāma | sa uṣṭraśataṁ bahumūlyasya celakasya
bhṛtvā kasyāmcid diśi prasthitāḥ | atha tasya
Vikāṭanāmā uṣṭro 'tibhāreṇa pīdito viśrasta-
sarvāṅgo niśceṣṭa patitāḥ | tato vaṇik ce-
lakabharam anyeṣu uṣṭreṣu vibhajya kṣipt-
vā araṇyabhūmir iyaṁ viṣamā 'smin
sthāne na śakyate sthātum iti Vikāṭam
vihāya prasthitāḥ | tasmim sārthavā-
he gate Vikāṭaḥ śanaiḥ śanaiḥ utthāya saṁcaran
śiṣpaṁ bhakṣayitum ārabdhvaḥ | eva ca sau
katipayair evābhobhir vvalavān su-
vṛttaḥ | tasmimś ca vane

kadācit tair itas tataḥ

paribhramamāṇaiḥ sārthād bhraṣṭaḥ Krathanako nāma
uṣṭro drṣṭaḥ atha siṁhaḥ āha || *aho apūrvam idam satvam* |
ta jñāyatām | kim etad *araṇyakam*
grāmyam vā tata śrutvā vāyasaḥ āha || bho svāmin
grāmyaḥ uṣṭranāmo jīvaśiṣaḥ | tava
bhojyats tad vyāpādyatām siṁhaḥ || na
gṛham āgataṁ hanmi | *uktaṁ ca* ||
gṛhe śatrum api prāptaṁ viśvastam akutoyaṁ |
yo hanyāt tasya pāpam syāc chatavrāhmaṇaghātakaṁ || &c.

in the following four parallel texts of our Tale I, xiii (Lion's retainers outwit camel), Pūrṇabhadra follows Śār. β, i.e. the secondary recension of the Tantrākhyāyika, with an enlargement at the beginning of the story, in which our author, following the beginning of the frame-story of book I, narrates how the camel came to the forest. Bh has this selfsame beginning; but from 76, 3 onward, this MS. copies a *textus simplicior* of our story. The consequence of this awkward contamination is a double one; (1) the camel is *twice* introduced into the story, and (2) it bears *two different names* in the different parts of our tale. In the beginning it is called *Vikaṭa* with Pūrṇabhadra's text, whereas in the subsequent part of the fable its name is *Krathanaka* as in the *textus simplicior*.

Hamb. MSS. (Text exactly according to H;
in the footnotes readings of I).

bahavaḥ paṇḍitāḥ kṣudrā¹ sarve māmśopajīvināḥ²
kuryu³ kṛtyam akṛtyam vā⁴ uṣṭre kākādayo yathā⁵
Damanaka āha | katham etat so 'bravīt⁶

asmi⁶ kasmimścid vanoddeśe⁷ Madotkato nāma
simhaḥ prativasati sma | tasya cānucarāḥ anyepi dvī-
pivāyasagomāyavaḥ⁸ saṃti | atha kadācit tair itas tato
bhramadbhir⁹ sārthād bhraṣṭaḥ¹⁰ Krathanako¹¹ nāmōṣṭro
dṛṣṭaḥ¹² |¹² atha simha āha | aho apūrvōyam satvas
tat jñāyatām | kim ayam āraṇyako¹³ vā
grāmyo vā | tat śrūtā¹⁴ vāyasa āha | svāmīn¹⁵
grāmyoyam uṣṭraḥ nāmā jivariṣeṣaḥ tava¹⁶
bhōjyaś ca vyāpādyatām |¹⁷ simha āha |¹⁸ nāham
grīhāgataṃ hanmi |¹⁸ uktaṃ ca |¹⁸
gṛhe śatrum api prāptaṃ visvastaṃ vihitāgamaṃ¹⁹
yo hanyāt tasya pāpam syā | t satavrāhmaṇaghātajaṃ |²⁰

Śār. β.

bahavaḥ paṇḍitāḥ kṣudrās sarve māyopajīvināḥ |
kuryur dosam adosaṃ vā uṣṭre kākādayo yathā ||
Damanaka āha | katham caitat | so 'bravīt |

asti, kasmimścid vanoddeśe Madotkato nāma
simhaḥ prativasati sma | tasyānucarās trayāḥ piṣītāsino dvī-
pivāyasagomāyavaḥ | atha tair
bhramadbhir dṛṣṭas sārthavāhāparibhraṣ-
ṭa uṣṭraḥ | tam cājñātapūrvavarūpaṃ
hāsyajananaṃ dṛṣṭvā simhaḥ prṣṭavān |
idam apūrvam sattvam iha vane prc-
chyatām | kas tvam iti | tato 'vagatatattvā-
rtho vāyaso 'bravīt | ā-
khyātanāmoṣṭro 'yam iti | tatas tena simhasa-
kāśaṃ viśvāsyānītaḥ | tenāpi yathāvṛttam
ātmano viyogas sārthavāhāt samākhyātaḥ | &c.

¹ I kṣudrāḥ, om. daṇḍa || ² I māmśopajīvināḥ || ³ I kuryuḥ || ⁴ I om. daṇḍa || ⁵ I sōbravīt,
om. daṇḍa || ⁶ I asti || ⁷ I vanoddeśe || ⁸ I dvīpimvā || ⁹ I °dbhi || ¹⁰ I °dbhaṣṭoḥ || ¹¹ I Kratha ||
¹² I double daṇḍa || ¹³ I ins. mā || ¹⁴ I tachrutvā || ¹⁵ I svāmīn || ¹⁶ I °śastava || ¹⁷ I om. daṇḍa ||
¹⁸ I double daṇḍa || ¹⁹ I vihitāgataṃ with following daṇḍa || ²⁰ I syāchatabrahmaṇa° ||

In the Tale II, vi, the two genii *Karman* and *Kartṛ* are confused, p. 157, 21 and 24; but in the second place Bh reads *Kartṛn* for *Karman*, and in the following part of the story the mistake is not maintained.

In 49,14 the reviser shows his pāṇḍityam inasmuch as, after उत्तं च, he inserts कालिदासे शाकुंतले नाटके (see Variants). But his pāṇḍityam did not prevent him from believing that tortoises are covered with hair; for in 170,10 he makes शिरःकंठकेशान्मर्दनं कुर्वाणस्¹ out of शरङ्कुशवर्धनं कुर्वाणस्.² And again, his pāṇḍityam abandons him in 218,12, where bhΨ write अहो विल३। अहो विल३।³ Pūrṇabhadra here observes with his source Śār. β the rule laid down by Pāṇini in his sūtra viii. 2, 84: दूराद्धूते च, i. e. '(Pluti takes place) also in calling from afar.' This sūtra was unknown to our reviser who, knowing that the figure २ is frequently used in the MSS. to imply repetition (ex. भो२ for भो भो), and not seeing why this sentence was put twice in the text, writes it only once in this form: अहो विल विल विल इत्युक्त्वा, &c.⁴

Evidently this reviser used still other sources than the textus simplicior. For after the kathāsamgraha⁵-stanza 125,30 he adds:

न नीचजनसंसर्गान्नरो भद्राणि पश्यति ।
वृषसिंहमवा प्रीतिर्जवुकेन विनाशिता

चेति द्वात्रिंशत्तमी (!) कथा । As to this stanza, see our 'Variants'. It is not the only one which has been interpolated in this revision.

A comparison of the other MSS. of Pūrṇabhadra's text with his main sources, viz. the textus simplicior and the Tantrākhyāyika, shows that the numerous deviations of BhΦ from our text go back not to the author, but to one of those awkward revisers who, in India, have so frequently destroyed the works of the poets. The text of BhΦ is much more disfigured than that of A. Still the archetype of Bh must have flowed from a MS. whose text came very near to that contained in bhΨA. For in books I to III Bh has numerous mistakes in common with these MSS., or wrong corrections of their blunders. Cp. 9,26; 10,2; 11,2,23; 13,16; 18,11; 28,10; 35,18 (wrong correction); 42,8; 43,4; 44,6; 59,3; 60,30; 62,1 (MS. A correct); 64,3; 69,3; 74,8,17; 83,6; 93,9; 96,10; 99,5,6,11; 101,12; 119,21; 121,7; 122,12; 123,12; 131,18; 132,12 (wrong

¹ So BhΦ.

² But cp. Variants.

³ Our text spells विला३ with Böhtlingk in his second edition of Pāṇini.

⁴ MS. A reads अहो विलत। अहे (!) विलत।, taking ३ for an old-fashioned form of त्.

⁵ This expression is to be found in Merutuṅga's Prabandhacintāmaṇi (Bombay, 1888), p. 25.

correction); 136, 4; 138, 12; 143, 21; 145, 21; 147, 2; 152, 10; 154, 16 (wrong correction); 161, 2; 162, 13; 163, 13 (see Variants); 170, 20 (wrong correction); 179, 18; 180, 4; 186, 4; 192, 23; 198, 9; 203, 6; 204, 5; 211, 21; 212, 22 (wrong correction).

There can be no doubt that Bh, in its Pūrṇabhadra part, contains a very much adulterated text. Nevertheless, it has right readings in some places where bhΨ are defective. Cp. Variants on 33, 12.15.21 (cp. Śār. A 39 to A 40. This passage is not to be found in the *textus simplicior*); 49, 16; 83, 2; 86, 11; 102, 10; 55, 10; 66, 20; 71, 10; 79, 12; 80, 5; 83, 2; 132, 27; 155, 8; 156, 15; 172, 3.26; 183, 6; 187, 10; 193, 2; 194, 19; 197, 10; 214, 21; 220, 7.

A great number of these passages contain trifling cases. Only in 33, 21 all our MSS. have a gap, which Bh—and KL²Mü²—evidently fill in correctly. Our restoration of this passage is based on the consideration that the copyist's eye probably skipped from a first पिंगलकः (l. 22) to a second पिंगलकः, such aberrations being the most frequent causes of gaps. If this view is correct, all these MSS. must have filled in this gap from some other MS., for they omit the first पिंगलकः.

As in the case of A, it is not to be made out *with certainty* whether the Pūrṇabhadra fragment contained in BhΦ goes back to some MS. older than the archetype of bhΨ, or whether the right readings in BhΦ in places where bhΨ are wrong, are due to revision. At any rate the blunders which BhΦ have in common with bhΨ, show that such a MS. could not have been *much* older than the archetype of bhΨ.

Our parallel Specimens I to IV show that the text has undergone many alterations in Bh. It is true that in some cases Bh goes with either the Hamburg MSS. or the Tantrākhyāyika against bhΨ. But none of these cases is such that we must conclude that BhΦ have flowed from some more original archetype than bhΨ. In Specimen I, l. 151, e. g., Bh has the same blunder as bhΨA, viz. भूमि for भूसौ. This blunder evidently goes back to a misreading of भूमो at the end of the pāda. The copyist of the archetype of bhΨABhΦ took the second *au*-stroke for a *daṇḍa*, and misread मि as भि. In the same specimen Bh inserts न in l. 45, makes चचाच् out of संक्षयात् in l. 60, and omits च in l. 136; in all these three cases he destroys the metre. In this specimen the cases are especially frequent in which Bh goes with the Hamburg MSS. against bhΨA. But it is *quite* certain here that these coincidences are due to the collation of some copy of the *textus simplicior*.

In line 115 ff. our parallel texts run as follows :

HI	athavā	so'tra	rājā, tad	viśvāsasthāne	caturah śāsakān	atra dhṛtvā
h	athavā	yadi so'tra	rājā, tad	viśvāsasthāne	caturah śāsakān	atra dhṛtvā
Kielh.	atha	yadi so'tra	rājā, tato	viśvāsasthāne	caturah śāsakān	atra dhṛtvā
Pūrṇ.				tatas		
Bh	atha	yady asau iha	rājā, tad	viśvāsasthāne	caturah śāsakān	dhṛtvā tatas
HI	tam āhūya	drutataram	āgaccha ;	yena yaḥ	kaścīd dvayor	madhye
h	tam āhūy-		āgaccha ;	yena yaḥ	kaścīd dvābhyām	madhyād
Kielh.	tam āhūya	drutataram	āgaccha ;	yena dvayor	madhyād yaḥ	kaścīd
Pūrṇ.	tam āhūya	drutam	āgaccha ;	yena yaḥ	kaścīd āvayor	madhyāt
Bh	tam āhūya	drutam	āgaccha ;	yena yaḥ	kaścīd āvayor	madhyāt
HI		rājā,	sa sarvān	etān	bhakṣayiṣyati.	
h		rājā bhaviṣyati,	sa sarvvān	etān	bhakṣayiṣyatīti.	
Kielh.	parākrameṇa	rājā bhaviṣyati,	sa sarvān	etān	bhakṣayiṣyatīti.	
Pūrṇ.	parākrameṇa	rājā bhaviṣyati,	sa sarvān	evaitān mṛgān	bhakṣayiṣyati.	
Bh	parākrameṇa	rājā bhaviṣyati,	sa sarvān	ava (!) etān mṛgān	bhakṣayiṣyati.	

The sentence *tad*, &c. (HIh), or *tato*, &c. (Kielh.), is grammatically incorrect, inasmuch as the subject of *dhṛtvā* is the lion, and that of *āhūya* the hare. Pūrṇabhadra, for this reason and for a reason which we shall consider hereafter, deletes the words *athavā*, &c. But it is quite clear that his *tatas* corresponds to the *tad* (HIh) or the *tato* (Kielh.) which in these sources begins the apodosis. The author of Bh's archetype must have had before him Pūrṇabhadra's text as given in bhΨA; but besides he must have compared some MS. of the *textus simplicior*. For in *his* wording, the apodosis is *twice* introduced, first by *tad*, as in HIh, and secondly by *tatas*, as in Pūrṇabhadra (and in Kielhorn's text). This faulty construction can only be explained by the supposition that the author of Bh's archetype was not aware of the fact that in Pūrṇabhadra's text *tatas* corresponded to *tad* of the *textus simplicior*, which he had before him, and that he only saw that in this text there were some more words (*atha* to *dhṛtvā*), which accordingly he inserted, without reflecting, *before* Pūrṇabhadra's *tatas*.

As to the purport of our passage, I cannot believe that the text of the σ-class is here more original than that of HI. The wording of the Hamburg MSS. means: Bhāsuraka is an usurper. Or else, if he is *indeed* the legitimate king, let him come, in order that that one of both of us who *is* the legitimate ruler may eat all the animals. This passage lacks wit; for evidently there is nobody to decide as to the lawfulness of the kingship of the two lions. The σ-class as represented by Kielhorn's text improves the sense, saying that the usurper proposes a *single combat*¹

¹ But the single combat is not even mentioned in the old MS. h of the σ-class which only has the future tense *bhaviṣyati* with Kielhorn.

in order to decide who, *in the future, shall* be the king of the forest. Accordingly Pūrṇabhadra deletes the words *athavā*, &c., which contain a conditional acknowledgement of the lawfulness of Mandamati's *rājatvam*.

Nobody will doubt that the reading of Bh is a contamination of Pūrṇabhadra's genuine text and of the textus simplicior. Here, as in the case treated above, p. 68 f., the interpolator was not clever enough to avoid the traces of his activity. In the first case, he preserved the camel's two differing names from both the sources which he contaminated; in our passage, he preserved, from these different sources, two different words—*tad* and *tatas*—which, though differing, correspond to one another.

Although these cases, taken with many others which of course I cannot treat here, have firmly *convinced* me that Bh does not go back to an archetype independent of that of bhΨA, I give nevertheless the readings of this MS. throughout from the beginning of page 126 to 134, 23 inclusive, and for the passages marked with an asterisk in books I to III inclusive, and quote Bh occasionally in some other places.

Of book IV, Bh has only the text from the beginning (p. 228) to *tathā hi* (inclusive), p. 244, 10. In order to show the difference between Bh and Φ in this book, I give the complete variants of these two MSS. from the beginning of IV to p. 229, 17. From 229, 17 to 244, 10 the readings of Bh are given only in the passages marked with an asterisk. The readings of Φ I have neglected altogether.

Chapter IV. Principles which guided the editor in the construction of the text.

§ 1. Basis of the text of our edition.

INDIA is the 'classical' country of interpolation and adulteration of texts. The more celebrated a work became, the more it was disfigured by copyists and revisers. Not even texts which, like the Mahābhārata, are held to be sacred, have escaped this lot. A work so widely spread as the Pañcatantra in its numerous recensions has undergone the most important changes in respect of its wording and of its contents, and that continuously, even to our own time. New editions quite different from the old work were prepared, and these new editions, after some time, were compared with older ones and melted together with them into new texts. In Pūrṇabhadra's time there existed several redactions of this work, and Pūrṇabhadra was well aware of the fact that none of them contained any

longer the text as written down by the *āḍyakavi*. In revising what had grown in the course of time to be a 'whole śāstra', he collected the different recensions and contaminated them, as shown above, not without inserting new materials.

This was the Hindu manner of philological work, which to our days prevails amongst the old style paṇḍits. European scholarship has arrived at other methods. Whereas a Hindu wants before everything else a most readable text, we want a text that comes as near as possible to the wording of the author himself. But when Kosegarten gave the first edition of the Pañcatantra, he followed not the European, but the Hindu manner of proceeding. Instead of *separating* the various recensions of the work which he was editing, he *contaminated* them; with what result has been shown above, p. 44 ff.

On p. ix of his edition of the *textus simplicior* he says: 'Utrum editio ornator, an simplicior, sit habenda vetustior, vel primae Pāṇśchatantri formae propinquior, de ea re sententiam ferre certam non audeo; magis perspectum hoc habebunt posteri. . . . Si quid video, editio ornator, quanquam in eam ipsam recentiora multa recepta esse crediderim, in universum ad antiquam libri formam propius accedit, propterea cum libro Kalilae magis quam altera convenit. In editionis meae volumine hoc primo scriptura potissimum (!) ad editionem simpliciore accomodata est, quoniam codices H.L.L. qui mihi obtigerunt primi, illam editionem exhibent, eoque factum est, ut ad eam primam ex illis codicibus eruendam me adplicarem. Qui codices ubi nimis vitiosi vel mutili esse mihi videbantur (!), ex ceteris meliora vel pleniora supplevi. (Hence he gives in books III and IV a disfigured 'textus ornator', imagining the text of the Hamburg MSS. to be mutilated in them.) . . . Versiculos recepi nimis multos (!), ut lectores critici eorum, quos aut retinendos, aut eiiciendos esse censeant, ipsi instituere possint delectum.' An editor who renounces the critical examination of the text which he is editing to his readers instead of taking this duty upon himself, should abstain from editing altogether.

Translators who followed Kosegarten propagated the error about the true form of the Pañcatantra among all the philologists and folklorists who were forced to base their research on translations. The Hindu editors, in reprinting Kosegarten's text, not without new alterations and additions, settled the opinion amongst Indianists that on the whole Kosegarten's text corresponded to the MSS. of this work. The only edition of the *textus simplicior* which has been prepared in a critical spirit is that of Kielhorn and Bühler. Though of course this school-book is not a critical edition in the strict sense of the word, it offers to us

the corrected text of one single MS., namely, of one which belongs to the σ -class of the MSS. of the *textus simplicior*.¹

Kosegarten's publication of a small portion of the *textus ornatior*, i.e. of Pūrṇabhadra's recension, is as uncritical as his edition of the *textus simplicior*. I need not expatiate here on this topic, as any one can easily compare Kosegarten's text with our text and with our variants as well as with the other recensions of the *Pañcatantra*. I point out only the fact that the characteristic passage 4,21 to 5,2 is missing in Kosegarten's text.

That texts like these of Kosegarten are not only *useless* (this negatively), but also (this positively) a *great and effectual obstruction to the progress of philological and historical research*, is a fact that no one is now likely to deny. Hence my first aim was to clear up the following questions:—

- (1) How many different recensions of the *Pañcatantra* are still existing?
- (2) In what genetic relations do these recensions stand to one another?
- (3) Which MSS. are the most faithful representatives of their respective recensions?

The pedigree of the old *Pañcatantra* recensions down to that of Pūrṇabhadra has been established in the Introduction to my edition of the Southern *Pañcatantra*. It is also given at the beginning of this volume, p. 5. The Southern *Pañcatantra* and the *Tantrākhyāyika* are critically edited. The genetic relations existing between the old *Pañcatantra* texts are minutely studied in the Introduction to my translation of the *Tantrākhyāyika*. Moreover, I have shown that Pūrṇabhadra based his text mainly on the secondary recension of the *Tantrākhyāyika* (Śār. β), and on the *textus simplicior* which, as our parallel Specimens show, he used in MSS. of both the H- and the σ -class.

Now I have examined all the available MSS. of the Jaina recensions of the *Pañcatantra*. All the MSS. of Pūrṇabhadra's recension had to be classed roughly under two heads, the *original* class, and the *mixed* class.

To the former class I allot those MSS. which are most consistent *at the same time* with the *Tantrākhyāyika* and with the *textus simplicior*, but do not share the provable interpolations of the latter. To the second class belong all the other MSS. The MSS. of the mixed class based on Pūrṇabhadra's text show with especial frequency interpolations from MSS. of the *textus simplicior* and contaminations with them. Other mixed MSS. are based on the *textus simplicior* and contaminated with Pūrṇabhadra's recension. But there are also MSS. which contain new recensions based

¹ See above, p. 12 (pr), p. 58 ff., our parallel Specimens, and ZDMG. lvi. 298 f.

on the Jaina recensions and contaminated with Śār. β, with the Southern Pañcatantra, with the Hitopadeśa, and with other sources.

The main criteria for the classification of the several recensions are: (1) the number, choice, and arrangement of the single tales and stanzas, and (2) the wording of the texts. In the arrangement of the tales contained in book III, Pūrṇabhadra follows the oldest texts (Śār., Som., Kṣem., S.P., Semitic recensions). Mixed MSS. in most cases deviate from this arrangement. For the first book, moreover, there is a sure criterion in the story of the Weaver as Vishnu. Mixed MSS. based on the *textus simplicior* have this story as I, v, but follow Pūrṇabhadra, throughout or partially, in the arrangement and in the number of the stories of books III and IV. Mixed MSS. based on Pūrṇabhadra's text agree with him in the first and generally in the second book, but deviate from him in books III and IV. But there are even mixed MSS. which agree throughout with Pūrṇabhadra's genuine text in the number and in the arrangement of the stories; cp. above, p. 56, § 6.

For the stanzas, also, I compared Pūrṇabhadra's main sources, and this enabled me to find out easily the interpolations of single MSS.

Basis of the edition: bh, N, A; Ψ, PL¹, p, Pr, M; Bh Φ.

The comparison of the number and arrangement of the stories contained in the single MSS. showed that only the following MSS. came under consideration for an edition of Pūrṇabhadra's recension: bh N A, Ψ PL¹p Pr M, Bh Φ. As shown above, A Bh Φ p contain revised and contaminated texts, which are very likely to have flowed from the same archetype as the other MSS. mentioned. Of these MSS., N goes back to bh, PL¹p Pr M go back to Ψ. Consequently the only possible basis for our text must be the two equally excellent MSS. bh and Ψ, which agree very closely in their wording. I generally follow bh, unless its readings are clearly wrong. Wherever both bh and Ψ have a wrong reading, the emendation of which was not evident, I compared Simpl., Śār., A and Bh. In most cases this comparison affords sufficient evidence. There are, however, some rare cases, in which the same difference which appears in the best MSS. of Pūrṇabhadra's text is to be found in the most trustworthy MSS. of the *textus simplicior*; ¹ cp. 22, 25; 181, 2; 214, 19 f.; 242, 11. In 68, 11 a gloss in the margin of Ψ gives the reading of Simpl. H I h. If some copyist would have preferred this variant, copying besides exactly the wording of his MS., this variant could induce some editor to prefer it and to reject what is Pūrṇabhadra's genuine text. All the passages

¹ In later MSS., owing to constant collations and contaminations, such cases are extremely frequent.

in which our text deviates, even in trifles, from bh and Ψ are marked with an asterisk.

Though of course, except in passages where bh Ψ are incomplete to-day, the MSS. NPPrM cannot come under consideration for the constitution of the text, I not only give the complete variants, but even most of the blunders of all these MSS. For these blunders are of the highest importance for critical work, as nothing is more useful to prove the relations which exist between kindred MSS. than the mistakes which they contain. Only of M a great many of the blunders have been omitted in my variants, as this MS. is extremely faulty. It bristles with misreadings, small gaps, and dittographies. I got this MS. before I had seen Ψ . Otherwise I should have jotted down still more of its mistakes, and the relation between M and Ψ would appear even more clearly than now. To the contaminated MSS. pABh Φ and to L¹ only occasional reference has been given, except in book V, where I give the complete readings of Bh, which, as stated above, p. 56 ff. and p. 67, in this book contains an old and very valuable *textus simplicior*. From these variants it will be seen with how insignificant alterations Pūrṇabhadra took over the *textus simplicior* of the fifth tantra into his own recension.

**Manuscripts bh and Ψ differ very little from Pūrṇabhadra's
autograph text.**

The very fact that so many MSS. can be proved to go back to bh Ψ shows that in ancient times these two MSS., which I had the good fortune to use for my edition, were renowned for their value. As stated above, p. 37, the MS. bh goes back to a MS. which already was old when bh was copied from it. Our parallel Specimens also prove the excellence of the text of bh Ψ . Indeed, I am convinced that neither of these copies deviates to any considerable degree from the text as written down by Pūrṇabhadra himself, and that consequently our printed text comes as near to the author's genuine wording as any one of our current editions of say Goethe's prose works does to Goethe's own autograph text thereof.

§ 2. Emendation of the text.

Inferior MSS. sometimes have more correct readings than our oldest and most authentic ones. The question arises, whether in these cases we should conclude that these MSS. go back to some source independent of the archetype of our best MSS., and whether, if this be denied with good reasons, we should tolerate evident blunders in our texts.

In order to settle these important questions, I beg to be allowed to consider some standard examples, the nature of which we are able to

determine *with certainty*. I take these instances from writings of eminent modern scholars, whose learning as well as whose accuracy is far beyond any doubt; and only to avoid the possible charge of malignity, I add some instances from my own writings.

Paul in his fundamental work 'Principien der Sprachgeschichte',¹ p. 86, last line, gives *hortibus* as the dative case of the plural of *hortus*. Hillebrandt says on p. iv of his 'Vedachrestomathie':² 'Der leidige Druckfehler, welcher S. 38 entstellt [viz. Atharaveda], ist meine Schuld und von mir trotz dreimaliger Correctur übersehen worden.' To the kindness of Miss Emma Benfey I owe the MS. of her celebrated father's translation of Christoforo Armeno's 'Peregrinaggio di tre giovani figliuoli del re di Serendippo' the beginning of which translation he published in the third volume of his periodical 'Orient und Occident'.³ This MS. is very carefully written in its author's fine and sympathetic hand. In this most authentic archetype I read, amongst other slips of Benfey's pen, this sentence on leaf xvi, first page: 'Da aber der Jüngling beschlossen hatte, sich auf jede Weise an dem treulosen Minister zu rächen, ging er . . . in das Schlafzimmer der jungen *Dichter* des Ministers und umarmte sie alle drei mehrere mal.' L. v. Schroeder's excellent works are remarkably free from misprints. Still he writes, on p. 514 of his celebrated book 'Indiens Literatur und Cultur in historischer Entwicklung':⁴ 'Am Bedeutendsten und Selbständigsten sind unter denselben zwei Dichtungen, welche dem Kâlidâsa zugeschrieben werden . . . : der Raghuvamça . . . und der Kumârasambhava, d. i. die Geburt des *Liebesgottes* . . .' In the pedigree of the different recensions of the Pañcatantra, p. lxxix of my edition of the Southern Pañcatantra, I wrote 'Telugu-Fassungen', and later on, as my attention was concentrated on inserting the newly discovered recension *v*, I repeated this blunder on p. xci. In my essay on the origin of the Hindu drama and epic, WZKM. xviii, p. 165, I wrote: 'Die *dramatischen* Beziehungen, die zwischen dem Epos und dem Drama bestehen, sind längst erkannt worden.' This, I am bound to confess, is unmitigated nonsense. What I *wanted* to write, was of course: 'Die Beziehungen, die . . .'. Likewise I *wanted* to write *Tamil-* for *Telugu-*. Paul *intended* to write *hortis*, Hillebrandt *Atharvaveda*, v. Schroeder *Kriegsgottes*. Like Hillebrandt and no doubt the other scholars mentioned before, I had again and again revised the printer's copy and the proof-sheets without *seeing* my blunders. For there is not only a 'Druckfehlerteufel', who disfigures the words written by the author, but there

¹ Halle, Max Niemeyer, 1886.

² Berlin, Weidmannsche Buchhandlung, 1885.

³ See Chauvin, Bibliographie des ouvrages arabes, VII, p. 160.

⁴ Leipzig, Verlag von H. Haessel, 1887.

is a *piśāca* much more malignant, the 'Schreibfehlerteufel', whose deviltries are infinitely more dangerous to the author who has his text, i.e. the wording he *intended* to write down, firmly impressed upon his mind, and who very often does not discover the fatal slips of his pen until, the work being printed off, these *rākṣasas* stare at him from amongst the lines with devilish grimaces.

Benfey, of course, would have removed from his MS. most of the slips which his hand had committed while his mind was intent on finding an adequate rendering of the text he was translating. But the blunder *Dichter* for *Töchter* is one of the very kind which *would* escape the scrutinizing eye of the author, when *Töchter* is impressed on his *mind*. Thus even modern authors on *philological* topics, who in the course of their studies are trained to philological ἀκριβεια, and whose *métier* it is to jot down, in preparing their editions, the very smallest clerical errors of their texts, are liable to overlook in *their own wording* evident blunders which at least Lord Macaulay's school-boy would detect at the first glance of his eye. And yet these authors certainly will revise their works again and again, first in their printer's copy, and afterwards in the proof-sheets. The old *Hindu* writers, owing to the circumstance that their works were not printed, had no occasion of revising them as often as modern authors. Moreover, a clerical error would much more easily escape their attention, as there is not the least separating of words in Sanskrit MSS., a circumstance which certainly does not tend to render revising more easy.

Hence the very thing which we should expect is that the Hindu archetypes (i.e. the authors' own autograph copies) should hardly ever have been free from mistakes, although these authors were men of undoubted learning and thoroughly acquainted with the Sanskrit language in which they composed their works.¹

But for the work of Messrs. Fischer and Bolte,² I probably should have published Benfey's translation of Christoforo Armeno's 'Peregrinaggio'. In doing so, I should of course have corrected the slips of Benfey's pen wherever the words he *intended* to write could be settled with certainty. I should have caused to be printed 'der jungen *Töchter*', and in order to give my edition of Benfey's work a diplomatic value, I should have mentioned his clerical error in my notes.

The case is different wherever authors *can be proved* to have sinned against the rules of the language. So even Schiller, for instance, uses

¹ Cp. also above, p. 28, note 2, and p. 30, note 2.

² Die Reise der Söhne Giaffers aus dem Italienischen des Christoforo Armeno übersetzt durch Johann Wetzel 1583 herausgegeben von Hermann Fischer und Johannes Bolte. Tübingen, 1895 (= Bibl. des Litt. Vereins in Stuttgart, CCVIII, Tübingen, 1896).

the decidedly wrong form *umringen* for *umringt*, as if this word derived from the verb *ringen* ('to wrestle'), and not from the substantive *Ring*. In his 'Jungfrau von Orleans', verses 947 f. (I, 9), he says:—

Umrungen sahn wir uns von beiden Heeren,
Nicht Hoffnung war, zu siegen noch zu fliehn.

The slip certainly originated in the idea of struggle (*Heeren*) which was in the poet's mind. In a similar passage of the same tragedy, verses 2399 f. (III, 8), Schiller uses the right form:—

Umringt von Feinden kämpft sie ganz allein,
Und hilflos unterliegt sie jetzt der Menge.¹

And this same right form occurs in verse 447 (I, 1):—

Und find' ihn — hier! *umringt* von Gaukelspielern . . .

The same holds true in India. Even so scholarly a work as the classical author Daṇḍin's *Kāvyādarśa* is not quite free from anomalies; see Böhrtlingk's edition,² p. vi. In another *śāstra*, whose aim was in part to teach standard language, viz. in the *Tantrākhyāyika* (A 266), we find blunders against the rule laid down by Pāṇini III, 3, 126 (Wackernagel, *Altind. Gramm.* II, § 82, a, γ). In a very interesting paper read before the Twelfth International Congress of Orientalists,³ Prof. E. Leumann proved from old palm-leaf MSS. that down to about the seventh century A. D. the Sanskrit written by most authors was not the *pedantic* one which had been laid down by the grammarians. On the contrary, Brahmins as well as Buddhists and Jains wrote a Sanskrit more or less incorrect and influenced by the popular languages. It was not before the time of the commentators, amongst whom Śaṅkara and Haribhadra hold a prominent position, that the usual standard of Sanskrit was raised to a higher level, and that many things which before that time used to be tolerated, began to be avoided by good authors. But even after this time we find grammatical mistakes in the works of excellent authors which are *critically* edited. Hemacandra's so-called shortcomings in grammatical and lexicographical and metrical things have been pointed out by Jacobi, p. 9 f. of his edition of the *Parīśiṣṭaparvan*.⁴ As to occasional mistakes committed by another learned author, viz. Pradyumnasūri, cp. Jacobi's edition, p. 3 f.⁵ Jacobi says that, 'as an epitomator and poet, he [Pradyumna] has done his

¹ In the first passage (947 f.), the battle has not yet begun. This shows that Schiller cannot, by any means, have *intentionally* chosen the abnormal form *umringen*.

² Daṇḍin's *Poetik* (*Kāvya-darśa*). Sanskrit und Deutsch herausg. von O. Böhrtlingk. Leipzig, Verlag von H. Haessel, 1890. Cp. also Bühler, *WZKM.* viii. 29 f.

³ See Bezenberger's *Beiträge*, 1900, p. 125 f.

⁴ *Sthavirāvali Charita* or *Parīśiṣṭaparvan* . . . Calcutta, 1891 (B. I.).

⁵ Shri Pradyumnāchārya, *Samarāditya Samkshepa*, Ahmedabad, 1906.

task well. His language is concise in the narrative parts, pathetic in the moralising portions, and poetic in the descriptive passages which offer an opportunity of showing his proficiency in Alamkara. Still his work is not free from faults, even against grammar, the worst of which, a Prakritism, इमैः instead of एभिः, occurs VIII 520. And so he occasionally does not conform to the nicer metrical habits with regard to the Sloka as observed by the classical poets. But these shortcomings he has in common with most Jain writers during the period of their greatest literary activity and excellence (about 900–1300 A. D.).' As early as 1877, G. Bühler expressed his view about Jaina Sanskrit as follows: 'Die Kenntniss des Sanskrit ist bei den Jainas nicht weit her und hat auch wohl nie den Grad der Vollkommenheit erreicht, der sich bei den Brahmanen findet, obschon es nicht zu leugnen ist, dass sie in der Glanzperiode der Jaina-Wissenschaft vor etwa 700 Jahren höher gestanden hat als sie jetzt steht. Selbst die grössten Jaina-Gelehrten wie Abhayadeva, Hemacandra und Malayagiri, welche unter den Caulukyās von Anhilvâd-Pâṭhan 943–1304 p. Chr. lebten, waren nicht im Stande, ein vollständig richtiges und idiomatisches Sanskrit zu schreiben. Auch bei ihnen kommen hie und da wirkliche grammatikalische Fehler vor, und von dem Prākṛit beeinflusste Redeweisen sowie vom Prākṛit ins Sanskrit zurückübersetzte Wörter sind häufig . . . Es giebt [viz. to-day] deshalb unter den Yatis sehr viele, die wohl etwas Sanskrit lesen, es aber nicht schreiben oder sprechen können. Andere sprechen es geläufig genug, aber sehr fehlerhaft. Man hört gleich, dass sie nur aus ihrem Dialecte übersetzen und die Sanskrit-Grammatik nicht ordentlich kennen. Nur sehr wenige ausgezeichnete Männer sprechen und schreiben ein erträgliches Sanskrit. Ganz frei von Fehlern oder falschen Wendungen ist wohl kaum ein Einziger.'¹

I am not inclined to think that the *Jaina* authors are the only ones in question who wrote and write a Sanskrit not quite congruous with the rules of Pāṇini's Sanskrit grammar. The author of the recension § of the Southern Pañcatantra certainly was not a Jaina; still this recension contains the most faulty Sanskrit text I have ever seen. As to the Hitopadeśa, I have given a *certain* instance of a chandobhaṅga adopted by its author Nārāyaṇa; see my edition of the Southern Pañcatantra, p. lviii. As to the Saurapurāṇa, see Jahn, Das Saurapurāṇam (Strassburg, Verlag von Karl J. Trübner, 1908), p. xxii and f. Daṇḍin and the author

¹ This passage is quoted from the 'Zusätze und Berichtigungen', appended by Weber, p. 102 f., to his edition and translation of the 'Pañcadaṇḍachattraprabandha. Ein Märchen von König Vikramāditya. . . Aus den Abh. d. Kgl. Ak. d. Wissensch. zu Berlin 1877. Berlin . . . 1877. In Commission bei F. Dümmler's Verlags-Buchhandlung (Harrwitz und Gossmann).'

of the Tantrākhyāyika have already been mentioned, above, p. 80. I think *truly critical* editions will show that, like Dandin, nearly all classical authors occasionally committed so-called blunders¹ which were afterwards removed from their texts by commentators or learned copyists. Sanskrit has been a living language in the Hindu courts as well as amongst learned Brahmans and Jainas throughout many a century in mediaeval and even in modern India.² It is nearly impossible that even good authors should be quite uninfluenced by the vernaculars of the countries in which they lived. In the course of time Sanskrit style, as well as the Sanskrit vocabulary and the employment of grammatical forms, has undergone strong alterations. *Like Greek and Latin, Sanskrit has gone through an evolution such as no language can possibly escape.* No modern language perhaps is taught with more pedantry than French. Yet no school instruction, nor even the high authority of the French Academy itself, was able to prevent the *written* language—to say nothing about the *spoken* one—from continual evolution. Voltaire's language is considerably different from that of the best modern authors.

Pūrṇabhadra, no doubt, knew Sanskrit well. But according to what I have just said, I expected to find so-called anomalies in his text, and though not very many, I *did* find them in the oldest and best MSS. Part of those anomalies and even blunders he can be proved to have taken over from his sources.³

Wherever there was evidence that these anomalies were no mere slips of his pen, I tolerated them in his text. The decision was not easy in every case; but as the reader will find in the text in all such cases an asterisk referring to my variants, he will be able to judge himself whether I was right or wrong in my decisions.

¹ Cp. Wackernagel, *Altind. Grammatik* I, p. xlv ff., esp. p. xlvii ff.

² See my translation of the Tantrākhyāyika, Introduction, chap. I, § 4, 3 ff. We must not forget that in the middle ages Jaina scholars and poets have a most considerable share in the development of Sanskrit language and literature, and I fully consent to *Dharma Vijaya Sūri*, who in a letter expresses his view as follows: 'I am of opinion that in the time of Hemachandra and other Āchāryas... the Sanskrit, I mean the classical Sanskrit, was the language of the Śishtas; and the learned amongst them, especially those whose aim it was to establish their reputation as savants, must have written in a style approved by the most cultivated class of people of the time. ... Hemachandra's utterances themselves must be regarded as grammar.' Most of the so-called anomalies in the works of later Sanskrit writers must be regarded as correct language prevailing in their own time. The history of every language bristles with examples showing that originally wrong forms and constructions became the generally approved ones in later times. The very frequent construction सूयं तिष्ठन्तु (a contamination of सूयं तिष्ठत and भवन्तस्तिष्ठन्तु) e.g. is not more faulty than *Sie stehen* (2nd person sing.) in German.

³ See above, p. 30 ff.

LIST OF VARIANTS

INTRODUCTION

Page 1.

1 *arkam* in ΨPPrM is written in the well-known Jain fashion; in A it is mutilated to a flourish resembling an *c*; N om. the diagram || For *om namah śrī*, A: *śrīsarvajñāya namah*, N *śrīgaṇeśāya namah* || 4 A *dākṣaṇātye* || A *pramadāropanam* || 5 N *pracara*° for *pravara*° || After *marici* Pr ins. *maṃjari* || ΨPPrM *sakalakalāpāragataḥ*, P *sakalakalāpūragataḥ*. After *marici*°, N ins. *maṃjari*°, om. °*carita*° and adds *yugala* after *caraṇa*, omitting the visarga || A *amaraśaktināmarājū*; over *kti* A has a black spot of gamboge. It is clear that A originally had the reading of our other MSS. || 7 N *anantaraśaktiḥ* || 8 M *ta* for *bho*, corr. from *rā* || 9 A *athēdam veyate* for *athavā sā ī n*° || 12 NA *bhavet* for *dahet* || 14 M *ktimān*, corr. by a later hand to *śaktimān* || 15 A *eteṣām* || N om. all between *bhavati* and *caraṇam* [so for *vyākaraṇam*] l. 16; *caraṇam* is corr. to *tatkaraṇam*; M *kenā*[new line]*nusṭeyam* || M *tatraīko śacivāḥ procuḥ*. This reading, however, is the correction of a later hand. The original reading was *tatraīkai* . . . [no more to be made out] . . . *procuḥ*; A *atraīke* || 18 N *jvitatavyaviṣayaḥ* || 19 A *tad* for *kiṃcid* || 24 Ψ *tatrāsti*, but *da* add. by cop. over the line between *ta* and *trā* || A om. *nāma* ||

Page '2.

1 N *prāk* for *drāk* || 3 A *yojayiṣyāmi* || 4 A *tathyaṃ vacanam* || 5 Pr *ñānan na* || ΨPPrM *svanāmatyāgaṃ* || 6 P [not Ψ] only *siṃha* for *siṃhanādaḥ* || A *arvalipsuḥ*, corr. to *avalipsuḥ* || M *bravāmi*, corr. to *bru*° by later hand || N *aśitivarṇa* || 7 *yārtha* of *vyāvṛtta*° worn off in P || 8 M *adyatamo* || 9 A *sa darśayitum* || 11 M *etā*, N *evam* for *etām* || M °*nvitatsū kumārān* || 12 M *nivṛti*, N *nivṛtīm* || *viṣṇuśarmāpi* also Hamb. MSS. and h || A *ājagāma* || 13 M *mitrabhedah* | *mitrasamprāptiḥ* | *kakālūkīyaṃ* [corr. to °*ya*] *labdhapraṇāśam* [corr. to °*śā*] *ā* [corr. to *ā* and, by later hand to *aśva*] *parīkṣitakāritēti* || 14 P *rāputrāḥ* || A *adhīya* || 15 M *tataḥ-prakṛti* || A *pañcatamtrakānātiśāstram* || 17 A *yo 'tra etat paṭhati prāyo*, corr. to *yo 'traiva paṭhate nityam* || M om. *vā*; a later hand supplies *ca* ||

BOOK I.

Page 3.

1 M *prārabhyate mitrabhedo*, corr. to °*ti °dam* || A *prathamāṣa tamtraḥ* || A *tasyāyam* || N *ādyaślokaḥ* || 2 Ψ ins. *ślokaḥ* before *snehaḥ*, but deletes it again || 3 Ψ PPr *vināsitaḥ* || 4 N om. *tad yathā* || M *dākṣiṇyāteṣu*, corr. to *dākṣiṇātye* (!) || A om. *pura* || Over *puramdarapura*° gloss in Ψ by cop. 'marāvati || 5 Ψ PPr *kailāśasikharā*° || P *vidha*° for *vividha*° || NM °*praharaṇāvaranapa*°; this seems to be the genuine reading || 6 N °*gatecraḥila*° || 7 A °*devāyatanaṃ* || Ψ PPrM °*parikarato*° (Pr continuing °*rcchita*°), N °*panikarato*°, A °*parikaro*°, BhL² °*parikalito*°; L¹ with us || M °*tocchrita*°, corr. to °*tocchata*° || M °*himagire sadṛśākāraprā*° || 8 M *mahilāropaṃ*, corr. to °*roddhaṃ* || 9 A *varddhamāno nāma sā*; P *vardhamānanāma*° || 10 Ψ PL¹ PrM om. *tasya* before *cittam*; but in Ψ a nearly imperceptible mark refers to the inferior margin, where cop. supplies it || A ins. *pi* after *pravecyamāno* || N *ava* for *iva* || 11 A ins. *pi* after *saṃcīyamāno* || Ψ *valmīkad varddhamāte*, corr. to our reading || A *valmīka*- [2nd hand adds *m iva*] *varddhate*; N *valmīkam iva* || 12 Ψ P *labdhā* for *labdhāḥ* || 13 M *pātri saṃnūdanīyāsviti* || A *varddhitāḥ* for *pātre* || A *saṃpradānīyāś* || M *lokamārggeṇāparaḥsamāno* || N Ψ Pr *rakṣamāno*; in Pr corr. to *arākṣamāno* || 14 Pr *vinaśyeta* || M *saṃto* || 15 P *rakṣyaṇa*° || Ψ Pr ins. *ca* after *kāryaṃ*, but Ψ deletes it again || 17 A *taṭākodara*° || 18 A transp. stanzas 3 and 4 || Pr *artho* for *arthā*, and *nibadhyeta*, corr. from *nibadhyete* || 19 M *ta dy* for *na hy* || A *anarthavatāṃ* || 23 P *guruṇḍnu*°; Pr *anupravrajya-mānaḥ* || 24 Ψ PM *nirvartya*, Pr *nirvarttya* || N *api prasthitaḥ* || 26 N *agre* for *atha* || 27 M °*ruru*°, corr. to °*kharā*° ||

Page 4.

1 M °*rākṣa*° corr. to °*rākṣasa*°, for *rkṣa*; A °*citrakārakṣabhayotkaṭāṃ* || M °*yodbhavāṃ* || M *acalanīngatodaka*° || 2 M *pūrāpātta*°, corr. from °*pāti*° || A °*karddame mā*° || N °*kotpātita*° || In Ψ, a nearly imperceptible deletion mark over *c* of *cātibhārād* || A *śakaṭasyāti*° || 3 A *dvayor* for *tayor* || 7 A *paṃcarātrakam* || M om. *na* || M *yavasametān*, N *vayasaḥ sametān* || In Ψ gloss by cop. on *yavasa*: *śaṃbala* || 8 M om. *ayaṃ* || M *tad enaṃ* or *tadēmaṃ*; P *tadāinaṃ* (p *tad enaṃ*) || 10 M *bhayātare* corr. by later hand to *bhayāturaiḥ* for *bhayāt tair* || A om. *mṛṣā* || 11 A *yathāsan mṛto* [sandhi!] *saṃjī*° || A *cāgninā*; Pr *cāgnyādisaṃskāreṇa* || N *saṃskṛtya* || 12 A om. *sārtthavāhaḥ* || A *dukkhaṃ* || °*kriyāṃ* all my MSS.; Simpl. has the plural || 14 M *svabhāgyānā vaśāt*, corr. to *svabhāgyavaśāt* || A Ψ PPrM °*karaṇa*° for °*kaṇa*°; °*prakārair* is perhaps a mere clerical error for °*prakarair* || 15 N om. all between *avatīrṇaḥ* and *kakudmān* || 16 Pr *haravṛṣṭ iva* ||

17 N °chadanair for ghaṭṭanair || After tiṣṭhati N ins. the stanza: arakṣitaṃ tiṣṭati daivarakṣitaṃ surakṣitaṃ daivahataṃ vinaśyati || jīvaty anātho 'pi vane visajñītaḥ (!) kṛtaprayatno 'pi gr̥he na jivati || 1 || 19 Pr tac ca || 21 ΨP °lāvasthānānāmāni || 22 M sarveṣv eva na, corr. to sarveṣu vana || M om. draṅgapratyan, continuing with °tāgrāhārajanasthāneṣv; Pr. °pratyaṃtādrāhāra°, ΨP °pratyaṃtāgrāhāra°; in Ψ gloss on agrahāra: āka, with some akṣara lost at the edge of the right margin || A °janasthāne, om. ṣv || 23 Pr simhaḥ sthānīyo. This is probably right; cp. Tantrākhyāyika 6, 13. But L¹ with the other MSS. || tatra carāḥ all our MSS. incl. L¹. Cp. Introduction, p. 30 || 24 N madhyavarggaḥ || Pr vanāṃptaḥsthanāvāsinaḥ || PL¹ °nāsinaḥ for °vāsinaḥ. This reading is due to the form of vā in Ψ, whose first spelling seems to have been vā, corr. by copyist to vā. But the correction is not clear, and may easily be taken for na (see our Table I, no. 3, line 2a) || 25 A piṅgalaḥ || ΨPL¹PrM sāmānyaḥ || A sāmātyasasuddhajjanaḥ || N suhrjjana, ΨPrMp sasuhṛjjana, PL¹ sasuhṛjjanaṃ, ΨPPr continuing cchatra° || A akṛttima° || A °sarasai° for °rasai° || A °ddhatan || 26 A anabhijñām ivarajanasevitānām || 28 ΨPL¹Pr akāratvapū°, A ekāṃtaratvapuraśāmr̥tham, corr. to ekāṃtaratva° || A anikṣiptā°; L¹ with our other MSS.; Śār. 6, 17 anukṣiptā° || A om. abhītam || M °kārmmapātham, N °karmopāya || 29 Pr °ṇoruṣā° for °pauruṣā° || 30 °vyakta also L¹; cp. Introd., p. 30 || ΨPL¹PrM °puruṣākāra°, N °puruṣaḥ | kāra°, A °puraṣakāra°; L² with us || Pr apibhūtam for aparibhūtam || M °sati° for °prati° || 31 Pr °prapāta° for °pratāpa° || M °saṃdhāraṇam || 32 M apraharaṇam for apraharaṇā° || 33 A °grāhā | sārākraṃdaṃ || A aghaṭitā | śikṣi° || N °tāsu° for °tāstra° ||

Page 5.

1 ΨPPrM °vidyāti for °vighāti || M °vāsa° for °nivāsa° || After °sauhityam another hand than that of the copyist inserts in mg. of L¹: vahusādriśyai-kāmtavīhārīṇām apāstakāmarāgānuśayarasānām vītarāgāṇām yathāvadupabhogyam xpāmgaḍhīrāvalokitavyavahārāṇām anupakārīṇām; K (according to Benfey's copy) L² in the text: ba[L² va for ba]husādriśyai[L² °śye°]kāmta[K adds m]vīhā[L² sā for hā]rīṇām apāsta[K stha for sta]kāmarāgānaśaya[L² °gātaśaya° for °gānaśaya°]rasānām vī° ya° [with L¹; only L² °yogyam for °bhogyam] a° a° [with L¹]; cp. Śār. 7, 2 || 3 N A arājya° || 5 M vā for ca || 6 P °cittasya || 7 A madā°; P om. mada || 8 Pr asapatnepsi°, A svasaṃpannesmīkṣāhāras || 10 Ψ maṃtrayatum, Pr maṃtrayatum, P maṃtrayarturm, L¹ maṃtrayartturm (misreadings of one vertical stroke over tu, and of two strokes forming an angle over mā in Ψ, these strokes indicating the end of the first word and the beginning of the second one. Cp. vol. xi, Table II, no. 14, 1 a b), A maṃtrī-tum || 15 A damanakas tv āha || ΨP (not Pr) °bruvīt || 17 All our MSS. incl. L¹L² °saṃda°; cp. above, p. 33, n. 2 || ΨPPrM devāyatanaṃ ||

19 A ins. *sūtradhārā* before *sthapa°* || **20** N *devatāyanam*, ΨPL¹PrM °*devā-yatanam*; L² *arddhakṛtadevāyatane*; A *ardhakṛte\devatāyanam* || **21** Pr *rddhapātito*, PL¹ °*rddhayāsphātito*, M °*rddhaprasphoṭito*, corrected from the reading of PL¹. The reading of PL¹ is to be explained from that of Ψ, whose cop. writes °*rddhapā*, then, deleting *pā* by two little vertical strokes (which the later copyists no doubt mistook for the vertical strokes destined to separate words), continues *sphātita°*. See vol. xi, Table II, no. 13, 4 a || **22** PL¹ *niravādirakīlako* for *nikhāta°* || M °*khādīra°* corrected to °*khādīra°* || N °*vatiṣṭati*, corr. to °*te* by the copyist || **23** Pr *kīlīko* || **26** Pr *arddhapā°*, ΨL¹ *arddhapāsphā°*, P *arddhayā sphā°*, M *arddhaprasphoṭita°*, corr. from the reading of P || NA °*vṛṣaṇasya* || A *sthānāc cālitaḥ* || **27** ΨPPrM *bhavadbhīr*; but cp. Śār. 7, 21 || ΨPPrM *veditavyam* for *viditam* || Pr *parihartavyam* || A om. *iti* after *pari°* || After *iti* ΨPPrM add *kathā* || 1 ||, P adds flourish ||

Page 6.

2 N °*mātrāvarttanam* || A °*mātrārtha* || **3** ΨPPrM *viśeṣārthatayā* || P *vedam* for *cēdam* || A *sa\āha ca\ idam ucyate* || **4** M *upa°* for *apa°* || **9** M *vayaṃsi*, corr. by the copyist (?) to *vāyasā kim* || **10** Pr *nānane*, corr. from *nādmāne* || **13** Pr *bhūṃktaṃ* || **14** AΨP(not Pr)M °*vaśāva°*; N °*vaśād aśeṣamalinam* || **17** A *sarvaś cāchragatōpi* || Pr *sanurūpaṃ* || **19** P *vada-radārśanam* || **21** P *luṃkte* || **22** Pr *sutarā* for *supūrā* || **23** N *śva-saṃtoṣṭaḥ ko puruṣa* || **29** A *lūṃgalābhilāṣi* || **30** Pr °*upakaraṇa* || **31** NAΨPL¹PrM unmetrically: *nā° katham upamīyate ga°*. BhL² with us || **32** P °*bruvīt* || **33** NAΨPL¹ *kim iyatāpi* for *kiyatāpi*; but *m i* is written in Ψ by cop. on another akṣara covered with gamboge; Bh *kiyatā api*; PrL² with us ||

Page 7.

1 M *pārthivā*, corr. by 2nd hand to *pārthivān* || **4** A *bhavatyū* [new line] *dā bhīmataḥ*, corr. by 2nd hand to *bhavati sadābhīmataḥ* || **5** A *cā* for *vā* || **6** A *svaspeṣṭi°*, °*spe°* being written on some deleted akṣara by 2nd hand || **7** A *smā*, corr. to *sma* || Pr *śailāgreṃ*, M *śailāgre* || **9** M *rttukāmanāḥ*. Ψ jumps from the first so °*bravīt* to the second so °*bravīt* (l. 10), om. one of them and all between them. But the missing text supplied by cop. in marg. || **10** M *saṃtiṣṭati* || N *jānāsi* || **15** Pr *pareṃgītājñāna°* || **16** NΨPL¹PrMBh *aṃgitair*, but in Bh corr. by cop. to our reading. AL² with us || ΨPL¹PrM *bhāṣitena* || **17** A °*caktravikāraiś ca*, corr. by 2nd hand to °*cakra°*, for °*vaktra°* || A *jñāyate* for *grhyate* || **18** Here bh sets in with *tmaprajñāprabhāveṇa* || **19** Pr °*dharmma*, om. *sya* || Over *kathaya* gloss in bh: *tvaṃ* || **20** A *mayaivam* || bhN °*nagaram pra°* || M *kathataḥ* || Over *kathayataḥ* gloss

in bh: *sataḥ* || 23 A Ψ PL¹M *savidyānām* || 24 In bh gloss on *avaman-*
yeta: *avagayati* [read *avagaṇayati*] || 25 A *asty evāparam* || Ψ PL¹PrM
asmi for *api*; but in Ψ this reading has been corrected by cop. from *api* ||
 26 Ψ P *āprāptakālam*, Ψ with gloss on *ā*: *atiśayena* || M *bravan* || 27 M
 om. *na* || bhN *viprayatvaṃ* || 28 Ψ PPrL¹Mp have this and the following
 line after stanza 25. The copyist of bh first wrote *api ca*, which he replaced
 by *tathā ca*. It therefore would seem, that the archetype of these MSS.
 had *tathā ca* and stanza 24 in the margin || APr *abhuktaṃ*, *bhu* being corr.
 by 2nd hand in A from an akṣara which contained a *ya* || Over *rahasi* gloss
 in bh: *ckāṃte* || 30 A om. *api ca* || 31 Over *nāgarikaḥ* bh gloss: *caturaḥ* ||
 33 In bh gloss on *bhāryaṃ*: *sthātavyaṃ* ||

Page 8.

1 In bh gloss on *durvinātāḥ*: *duṣṭacaritrāḥ* || 3 A om. *kiṃ ca* || 7 Over
prāyeṇa gloss in bh: *hiyukto 'yam arthaḥ* || 9 M *°vasūni* || 11 In bh gloss
 on *cinvamti*: *bhujamti* || 14 M *rājñā* || bhN *grāhavākyā* || 15 bh Ψ PL¹L²M
tadvāreṇaiva; Bh *na dvāreṇaiva* (a wrong emendation); Pr *tatdvāreṇaiva*; A
 with us || N *vidvām(ta)*[sic]*rabdhūdvāreṇaiva* || 16 Over *yo* gloss in bh:
rājā || 17 In bh gloss on *ūsarād*: *kṣetrāt* || 20 In bh gloss on *dveṣṭi*:
dveṣaṃ karoti || 24 M *graṇā* for *'grago* || In bh gloss on *pure*: *nagare* ||
 25 A *prabhur dvārāśrito* || 26 N ins. our stanzas 39 and 40 before our
 stanza 37 || Pr *jīvati* || Ψ PL¹ *prabavan* || 28 In A this pāda has been
 supplied by 2nd hand || 32 Pr *aṃtaḥpuravaraiḥ*, N *aṃtaḥpuravaraiḥ* || In
 bh gloss on *antaḥpuracaraiḥ*: *rājñābhīḥ* ||

Page 9.

2 Pr *na kṛcchrēpy apy* || 3 bhNA Ψ PL¹PrM *dviṣan°*; Bh *dviṣadvēṣaparo*,
 corr. from *dviṣedve°*; Hamb. MSS. *dviṣidvēṣaparo* || bhNA Ψ PrM *°dveṣapare*.
 In Ψ there is a hook over *re*, which probably is a deleted *i*-stroke; PL¹ with us ||
 Ψ PL¹Pr *nityaṃ śiṣṭhānām*, hence M *nityaṃ śiṣṭhānām* || Ψ *vallabha* add. in left
 margin by cop., but the greater part of *va* has disappeared with part of the
 margin || 5 M om. the two akṣaras *na ku* || 8 M om. *sva°* || 9 M *°lopa-*
mām || 10 A *dārā* || bhN Ψ *yathākārāḥ*, but in Ψ corr. by cop. to our read-
 ing; APL¹M with us || 15 Pr om. *api ca* || bh gloss on *vipattim*: *kaṣṭaṃ*
 (or *kaṣṭa*) || 20 M *pragūṣas* for *sa guṇas* || 21 Pr *na brūyād*, *na brū* corr.
 from some other reading || 22 M *va* for *eva* || Pr *satā* || 23 M om.
uktaṃ ca || 24 P *bhāginaḥ* || M om. *bhoginaḥ* || M *nrūyaḥ* for *krūrāḥ* ||
 25 NA *sureṇdrā*, Pr *saraudrā* || A *mantrasidhyāś ca* || 26 bhNA Ψ PL¹Pr
nīcānīcajalāśrayāḥ (NPr om. *ḥ*, in Ψ *ḥ* inserted subsequently by cop. before

śra°); in A corr. to °jalāśayāḥ by smearing the *r* with gamboge; M *nīcānīcajalāḥ śrayāḥ*, Bh *nīcānīcajanāśrayāḥ* || 28 M *śastrapāṇinām* || 31 A om. *yo* ||

Page 10.

1 Over *saruṣi* gloss in bh *pusi* (read *pum̐si*) || Pr *natiḥ*°, bhN *nuti*° for *nati*° || bhN *ṛdviṣadveṣaḥ*, PrBh *tadviṣidveṣaḥ*, Ψ *tadviṣadveṣaḥ*, PL¹ *tadviṣat-dveṣaḥ*, A with us || 2 bhNAΨPL¹PrMBh *dānam* for *dāna* || 3 N om. *vā jñānādhikam* || 4 M *cāpi* || 7 Pr *tasya* for *tatra* || 10 M *ta* for *na* || Over *bhrā* of *bhrājate* gloss. of bh *dr* || ΨPL¹Pr *jjotsnā*, M *protsnā* || 12 M *saṃśu* for *santu* || M *yathābhipretamanusyaṣṭiyatām* || In bh gloss on *anuṣṭhi-yatām*: *krīyatām* || 13 Pr *rājñā* || 14 M *bhogyaupa*° || 15 M *piṃ-galābhimukham* || 16 A *athāgacchatām* || M om. *apa*° *ve*° || A *vaitralatā* || 18 M *niddiṣṭe* || 19 Between *nakha*° and °*kulīśā*° an akṣara has been deleted with black gamboge in A || bh *sana*°, corr. from *sane*°, N *sane*° for *māna*° || bh *ayi*, with gloss by glossator: *komalāmantrane*; in N it is not clear whether we should read *api* or *ayi* || 21 In bh gloss over *devapādā-nām*: *bhavatām* || 23 M *nekkosaṇakena* || 27 M *ap* for *apy* || 30 In bh gloss on *prabhavāmīti*: *ahaṃ sama(rtha itī)uktā*; the bracketed akṣaras worn off || Over *badhyate* gloss in bh *kena* || 32 M *dhanyodyo*, N *dhanārṣye* ||

Page 11.

1 In bh gloss on *asamaiḥ samīyamānaḥ*: *kakraiḥ* (read *vakraiḥ*?) *militaḥ* || 2 AΨPL¹PrM *cānu*°, Bh *cāna*°, bhN *vānu*° || A *eva patim* || Pr om. *tiṃ tyaja* || 3 In bh gloss on °*saṃgrahaṇo*°: *jaḍavum* || 4 M *yavi maṇi pra-tibadhyate* || In bh gloss on *trapuṇi*: *tāmre* || 5 In bh gloss on *viranti*: *vadati* || A *vibhāsate* || 6 M *joyitur* || In bh gloss on *vacanīyatā*: *niṃdā* || bh ins. *jaḍaḥ* after *ayaṃ*, but deletes it again; N *ayaṃ bhaktōyam ayaṃ jaḍaḥ* || 8 A *āpūjyate*; but over *jya* there are two spots of black gamboge. Perhaps the original reading of A was *āpūrjyate*, i. e. *āpūryyate* || 9 A *yadi* for *yad api* || In bh gloss on *svāmy*: *bhavān* || In bh gloss on *drśyase*: *tvaṃ* || 11 ΨPL¹PrM °*matir* for °*gatir* || 13 Pr *tatōdyama*° || 14 bhNAΨPL¹PrM *lohitākhyasya*; Bh with us || 15 ΨPL¹Pr *cātra*, M *cāraṃtra* for *tatra* || A °*vikrayaḥ*, corr. from °*vikriyaḥ* || 17 Pr °*naṃ* for °*naḥ* || 19 Gloss. of bh supplies *vīṇā* in marg. || 21 N *mrgālo* || 22 In bh a gloss on *kaṇṣeyaṃ*, which I am not able to make out with certainty (*paṭṭajūlam*?) || Pr *upalān* || bh *golosamaḥ*, corr. by gloss. to °*mavaḥ*, and this to °*mataḥ* || 23 Pr *śāsāṃka*; all our other MSS., incl. AL¹Bh and the MSS. Hh of the *textus simplicior*, read *śāsāṃkam v*°; in bh this is corrected by a later hand to our reading. The MS. I of the *textus simplicior* has our reading, which must be a correction, as h agrees with H || 24 A *gopittago* [this *go* being corrected

from to] *rocanā* [*t* added by 2nd hand !] || 25 M *prākāśya* || Pr *te* for *kiṃ* || 26 N *mūṣikā* || A *nihaṃtavyāpakāriṇī* || 31 In bh gloss on *tān*: *paṇḍitān* || M *sā ru°*, corrected with other ink to *saṃru°*; A *saṃruṇaddhi*, corr. from *saṃmaṇaddhi* (?) || A *°lekhā°* for *°śobhā°* ||

Page 12.

1 M *piṅgala* || 3 A transp.: *svā° pra°* || 4 bh *pracchādann*, N *prachādann*, ΨPL¹ *pracchādayaṇṇṇ* || A transp.: *na kiṃcit* || Pr *yady anā-khyeyaṃ tad ādisatu* || 6 Over *dāreṣu* gloss in bh: *ślokaḥ* || A *puruṣeṣu* || 8 After *bhavanti*, A ins.: *pāthāṃtaram*, without giving another reading || 9 Pr *sarve*, corr. from *sarveṃ* || M om. *na* || 12 M *ṣṭye* for *bhṛtye* || 13 A *dukkhaṃ* || Over *sukhī* gloss in bh: *pumān* || 15 M *piṅgala* || 16 Pr *apūrvāsattvaṃ* || 17 M *a* for *asya* || M *savvena* || 19 Pr *tatrā* for *tathā* || 20 M *vāgnir* || PrM *bhidyata* || 21 Pr *taṃ* for *tan* || M *svāmitaḥ* || PL¹ *kulakramāgatavanam* || bh *iva*, corrected by a later hand into *eva* || 24 Ψ P(not L¹) *°prākārāḥ*, M *°prakārāḥ* || M *śabdamāsaṃtrāṇy* || M *bhayaṃkāraṇāḥ* || 25 Pr *meyā°* || 29 Over *darśitabhaye* gloss in bh: *sati* || 30 M *evohutaḥ* || 31 bhNPM (not L¹) *na* for *ca* after *raṇe* || bhN *bhīrutvaṃ* || 32 bhN *taṃ bhuvanatilakabhūtaṃ* || M transp.: *jananī janayati*, with an unfinished *su* between these two words ||

Page 13.

1 M *śanti°* for *śakti°* || 2 Pr *mānahīyasya* || bh *matih* for *gatiḥ* || 3 M *eva* for *evaṃ* || Over *svāminā* gloss in bh: *tvayā* || M *dhairyaṣṭaṃbhaḥ* || 4 Over *medasā* gloss in bh: *māṃsenā* || 5 Fourth pāda in M: *yāvaca karma dāvaruvā* || 6 M *'vruvīt* || bhN ins. *atha* before *katham* || 11 M om. *āha ca* || 12 Pr *vinīṣṭo* || M *°rākābhāṃ* || 14 M *parasūta*, with *pra* added by 2nd hand between *ra* and *sū* over the line || 15 Gloss in bh on *atha*: *athavā* || M *śṛṣyate* || 16 M *karotīti* || Pr *tasyā' sārātāṃ*; bhNΨPL¹M *tasyāḥ sārātāṃ*. Gloss. in bh adds *avagraha* over the line before *sārātāṃ*, without deleting the visarga. A *tasyā'sārātāṃ*; Bh *tasyāḥ'sārātāṃ*. Śār. 15, 4: *tasyās sārāsārātāṃ*; but in Śār. this word is followed not by *jñātūvā*, but by *jñātum* || 17 Pr *kotukād* || 18 N *vaṣād* for *harṣād* || 19 M *bhojanam āpita van nūnam* || 21 N *paruṣacarmāvaśeṣaṃ guṇḥhitam* || 22 M *iva* for *api*; Pr *kathamī na* ||

Page 14.

1 M *śrutvāiva* || Pr *medasā* || bh *nidhiḥ*, corr. to our reading, apparently by copyist || 2 bhN *vijñātum* || 5 After *kāryaḥ*, ΨPL¹PrM ins. || flourish || *kathā 2* || A later hand ins. *kathā 2* in bh || 6 In bh gloss on *parigraho*: *strī* (!) || N *dhairyāvadhairyaṣṭaṃbhaṃ* || 7 bh *doṣāḥ*, M *voṣā* ||

8 P (not L¹) om. *śāstram* || M om. *vāñi* || 9 N *ayogyā yogyāś ca* || 10 bhN *evaiva* for *atraya* || ΨPL¹ *etsvarūpaṃ*, in ΨL¹ *ta* suppl. by cop. over the line after *e*, this *ta* being very small and rather illegible in Ψ || 12 M *nṛtyam* for *kṛtyākṛtyam* || 13 M *sunṛtyasya* || 14 In Ψ gloss on *dhavya-vāhe* by cop.: 'gnau || ΨPL¹PrM *ca* for 'pi || Pr *duṣvare* || 15 M *nṛtyaḥ* || bh *eṣa*, corr. by gloss. to *eva* || 16 bhNAΨPL¹PrM *sacivair*; Bh altered: *manyate na samaṃ dhāryo* || 17 ΨPL¹ *yadd* for *yady* || bhN om. *tad* before *gaccha* || M *bhadra*(corr. to *bhava*)*paddova tada gaccha* || 18 Pr *madanako* || M °*sāra* for °*sārī* || 22 M om. *tavimānitāḥ* || 23 M om. *bhavanti* || 24 M *yathāvad* for *yāvad* || 25 In bh gloss on *vyāpādayitum*: *haṃtum* ||

Page 15.

2 M *smāpadaṃ*, corr. to *smapadaṃ* || 5 ΨPL¹PrM *vicimṭayan* || M *āyātam* || 6 N *yathā sarvaṃ* for *yathāpūrvam* || 7 bhN *satyaṃ* for *sattvaṃ* || 8 M *agri* for *api* || M *kivyāmi°* for *kiṃ svāmi°* || N *virūpyate* || 9 M *nūnu-jāṃ* || 10 M *vināśanaṃḥ* for *vināśaḥ* || 11 N om. *tathā ca* and stanza 92 || 13 Pr *sarvadevamayaś cāśya* || 14 NPr *devo* || 17 Pr *mūrdhhanī* for *mṛdūnī* || 18 bhNΨL¹PrM *saṃutsṛtān*, P *saṃustṛitān*, A *saṃtsṛtān*; Bh with us; see above, p. 33 || 19 M *prahatsv* for *mahatsv* || After stanza 94, N ins. this one: *gaṇḍasthaleṣu madavārīnibaddharāgamattabhramadbhramarapā-datalāhatōpi kopam na gachati nitāṃtabalōpi nāgatūlye(!) bale na ca lavān pari kopam eti* || 21 M *ānayāmi* || M *prṣṭa°* for *hrṣṭa°* || 22 M *manasa stutim* || N *upagataḥ* || 23 M *pady* for *ehy* || In bh gloss on *duṣṭavṛṣabha*: *he* || 24 M *nibhīko* || bh *na sīdasi* for *nadaśīti* || 25 ΨPL¹Pr *tac ca śrutvā savi°* || 26 PBh 'bruvīt, corrected by the copyist of P to 'bravīt || M *svāmarṣam* || 27 M *jñānasyati* || M *maṇḍalaṃ vaṭāśyāse* || 28 N *piṅgalakānidhāto* || M *tanvā* for *tac chrutvā* || 29 M ins. *anak* between *viśādam* and *agamat* || M *bhadra vān* for *bhadra bhavān*, corr. to *bhavān* by smearing *dra* with gamboge || M *sādhūsamāvvyaro* || 30 M *yad* for *tad* || 31 M *sakāśūd dāgitavyaḥ* || M *bho syatyam asihitam* || M *nīti śā* || 32 N *grataḥ* for *yataḥ*; the copyist of bh first began writing *ga*, but corrected it to *ya* before this akṣara was finished ||

Page 16.

1 M *bhūmaḥ* || 2 M *cintātaḥ* or *cittātaḥ* || PrM om. *kvacit*; in Pr a later hand adds *jātu* in margin to be inserted before *kenacit* || 3 bhN *tatas* for *tat* || M *ta* for *tatra* || 5 M *bhavān* for *bhagavato* || M *ida smāha* || 6 bh *śiṣyā°*, N *śiṣpā°* for *śaṣpā°*; Pr *śappāgrāhi bha°* || ΨPL¹Pr ins. *tat*, M *te* between 'smi and *kiṃ*, M om. the punctuation || M *ma* for *mama* || 7 In bh gloss over *sabhayaṃ*: *yathā*, then an akṣara which I cannot make out || M *devatūprasādam* || 8 Pr *śiṣpabhojanā* || M *naṃdaṃto* || In bh gloss on

bhramanti: satvāḥ ॥ 9 M *caṃdrikāvāhanasya* ॥ 11 M *racādamanapāna°* for *khā°* ॥ In bh gloss on *khādāna°: bhojana*, and *jo* by the same gloss. over *khā* ॥ 12 ΨPL¹PrM °*daḥṣaṇā* ॥ 13 In bh gloss on *sumate: he* ॥ 14 ΨPL¹PrM °*daḥṣaṇā* ॥ M *śyapathapurassaraṃ* ॥ 15 M *voredam* for *cēdam* ॥ 16 bhN *aṃtaḥsarair* ॥ 18 N *tathā ca* ॥ M *sānnipāteke* ॥ 20 *prasādasamukho* is a misprint for *prasādasamukho*; Pr *prasamukho* ॥ Pr *na, M nā*, corr. to *nā* for *naḥ* ॥ 21 N om. *yataḥ* ॥ 22 ΨPL¹Pr *śaśire* ॥ 25 M *so* for *'sau* ॥ 27 Pr *rājadhuraṃ* ॥ 29 M *vibhāvāḥ* ॥ Pr *arṇeṇa* ॥ In bh gloss on *vibhāvāḥ: vitla* ॥ 30 P *nṛpajāt* ॥ 31 N *yathaucita* ॥ 32 M *padañśaṃ* ॥ 33 Pr *saṃjīva āha* ॥

Page 17.

2 N transp. *tatra* after *nāma* ॥ 3 M *sakalapunarāyakaḥ* ॥ 4 M *catur-ratā* for *ca kurratā* ॥ 7 Pr *divisyatām* ॥ 8 ΨPL¹PrM *pārthivena* ॥ 9 Pr *mahate* ॥ 12 N *taṭpuravāsino* ॥ 14 In bh gloss on *sāntaḥpuro: sabhāryaḥ* ॥ Ψ *ānīyābhyarcitaḥ*, but corr. with a very small zigzag line to our reading. Hence PL¹, misunderstanding Ψ's correction: *ānīyābhyarcitaḥ* ॥ 15 M *grhya°* ॥ Pr *gaurabha°* ॥ 17 In bh gloss on *ardha°: galotho*, and on *niḥsāritaḥ: kāḍhyo* ॥ Pr om. *so 'pi* ॥ N *akaluṣitāṃtaḥkaraṇo* ॥ 19 bhN *aciṃtayaḥ*, om. *ca*; but the copyist of bh adds *ca*, correcting *t* to *c* before he has finished the akṣara ॥ 22 N *upakarttum* ॥ M *nilajaḥ* ॥ 23 M *caranokāḥ* for *caṇakāḥ* ॥ M *bhūṃktum* ॥

Page 18.

1 Pr *kathācit* ॥ 2 M *dhuṣṭatvaṃ* ॥ 4 In bh an akṣara has been deleted by the copyist after *bho* and replaced by 2; bhN *bho* once ॥ 5 Pr *tilena* for *dantilena* ॥ bh °*jāgareṇa*, N °*jāgareṇa* ॥ 6 bhN *mārjanakarmas-tasyāpi*, ΨPPrMp *mārjanakarma kurvato 'pi*, L¹ *marjjanakarmma kurbato 'pi* for °*ratasyāpi*. Our text gives the reading of ABh and Hamb. MSS., to which bh's reading evidently goes back ॥ 8 bh *apratihatamatis*, but *ma* corr. by cop. to our reading ॥ 11 bhNAΨPL¹PrMpBh *yad eva* for *yad divā* ॥ 12 bh *vā*, corr. by cop. to *ca* ॥ 14 M *yadi vāpāyaṃ* ॥ Second *pāda* in Pr: *nṛnām hrdayasaṃsthitam* ॥ 15 M *sagūḍham* ॥ 16 bhN om. *viṣaye* ॥ 17 Pr *jalpati* ॥ 19 After *tathā ca*, N inserts this stanza: *dūrodāracaritracitravibhavaṃ dhyāyaṃti cānyaṃ dhiyā | kenēchaṃ mārthatotha-vadiva premāsti vāmaḥkravāṃ | 1 | 1* ॥ 21 bhNPr *vāmalocanā* ॥ 22 M om. *kṣaṇo nāsti* ॥ Pr *prārthayatā* ॥ 23 M *upajñāyate* ॥

Page 19.

4 M *prasādapadṃmuro* ॥ 6 Pr *deva* for *eva* ॥ 13 bhBhK *dyūtakāre ca* for *dyūtakāreṣu*. The MSS. I h of the textus simplicior with us; H *dyū-*

takāreṣu || Pr om. *satyaṃ* || 15 In bh gloss on *madyape*: *nare*, and on *tattvacintā*: *jñānaṃ* || 17 Pr om. *vā* after *anyasya* || 19 M *i* for *iti* || 20 In bh gloss on *viṣkambhitam*: *āgataṃ* (1) || 21 ΨL^1 (not P) *gorambhako* || 22 M *rājaprabhādadurllalito* || bh *daṃtalikāḥ* || PL^1 (not Ψ) *svayaṃ nigra-hakarttā ca* ||

Page 20.

1 $\Psi PL^1 PrM$ *iti tataḥ śrutvā* || 2 Ψ (not L^1) *gorambhakasya*, N *gora-kasya* || 5 Pr *sa hi sarvatra pūjyate* || 7 Pr *garābhūtiṃ* || In bh gloss on *parābhūtiṃ*: *parābhavaṃ* || 8 M *vilasya* for *vilapya* || Pr *vilakṣyamanāḥ*, PL^1 *vilakṣamānaḥ*, both omitting *sodvegāḥ* || Pr *gauram* for *gorabham* || 11 M *vṛṣṭo* for *drṣṭo* || 12 bhN om. *gatvōvāca*, om. *tam* || 19 M *sa mārjana°* || 20 M *vibhiṣṭbhakṣaṇaṃ* || 21 bh *atra stutaṃ* for *aprastutaṃ* || 22 bh *yadasi*, corr. by cop. (?) to *vadasi*; N *nadasi* || bhN *krtvā* for *matvā* || In bh gloss on *vyāpādayāmi*: *hanmi* || 24 M *dyūtākṛtayā* ||

Page 21.

1 M *vesi* for *vedmi* || 2 M *ma* for *mama*, p om. *mama* || 3 $\Psi PL^1 Prp$ *rājñā cīṃtitam*, M *rājñār vititam* for *rājā* || M *kā* for *karma kurvatā cirbhiṭikā* || 4 bhN *yathāyaṃ mamāyaṃ* || 6 bh *saṃmānena*, N *saṃmānena*, Pr only *saṃmān*, with *virāma* under the two *n* || 7 M *ta* for *na* || M *rājanṛtyāni* || 9 Pr *niṣābharaṇāni* || 10 M *svādhirāre nayoṣayāṃ āsa* || 11 M *ne yūja-yati* || After *iti*, $\Psi PL^1 PrMp$ ins. *trītyā kathēti* || 14 Pr *deva* || 15 M *laṃkṛtadakṣiṇa°* || bhNPr *dakṣaṇa°* || 16 $\Psi PL^1 PrMpBh$ *ayi* for *api*; in Ψ *pi* after *ayi* deleted with gamboge || 17 $\Psi PL^1 M$ (not Prp) *nivasatīti*, in Ψ rather invisibly corr. to our reading || 18 In bh and Ψ over *vayasya* gloss: *he* || M *meduḥja°* for *madbhujā°* || 19 Pr *°vihāriṇo ajasraṃ* || In bh gloss on *ajasraṃ*: *nirāntaraṃ* || 20 bh *°rautva°* for *°raudra°*, corr. by a later hand to our reading || 21 Over *ājñāpayati* gloss in bh: *bhāvān* || 23 Pr *svairam pravāraṃ* || 25 N *°prāgalbhena* || Over *stokair* in bh gloss: *śvalpaiḥ* || 26 Pr *vijoḥya* || 27 bhN *kevala* || bhN *maṃtrayet* 1, which a later hand in bh corrects to *maṃtrayetām* || 28 M *śeṣasarvopi* || bhN *mṛgaḥjano*, M *mṛgaparijānā* || $\Psi PL^1 Mp$ *dūrīkṛtas* ||

Page 22.

1 In Ψ , *°bādhitā* has been corr. by a later hand to *°bādhitan*; $PL^1 p$ *lśudhāvvyādhitā* || 2 PrM om. *yataḥ* || 3 M *atha connataṃ* || 5 N *yataḥ* for *tathā ca* || bhN *saṃgrāmasaṃyuktāḥ* || 7 $\Psi PL^1 PrMp$ *anyac ca* || N *kurvaṃti*, in spite of *yo* || 8 Pr *artsitā* || 9 Pr *māsādiḥhir* || 10 N *bhūpā* || In bh gloss on *cikitsakāḥ*: *vaidyā*, with a small *visarga* added over the line || 11 bh *śūdrānām*, N *śūdrānām* for *mūḍhānām* || Pr *paṇḍitāḥ* ||

12 bh *pramāthiditām*, *thi* del. by cop. || M *gahamedhinām* || 13 bh NAΨ PL¹PrMp *gaṇikā*; Bh with us || ΨPL¹ *śālpinaḥ*, M *śālpita* || 14 M *prīkṣante* || 17 N *aprasādhanaṭām* || 18 Pr *savo pariṇaṇaḥ* || 22 In bh gloss on *ambikāsutaḥ*: *dhṛtarāṣṭra* || 24 M ins. *u* between *ca* and *gacchataḥ* || M *unmārggarācyatā* || M *mahāmātrāḥ*; bh NA *mahāmātyāḥ*, Bh *mahāmātya*, MS. H of Simpl. *mahāmātyā*; MSS. of Simpl. *Ih* and the Ψ-class with us || In bh gloss on *samīpagāḥ* (instead of on *mahā*): *ādhoranāḥ* || After our stanza 121, N ins.: *attum vāṇchati śāmbhavoḥ gaṇapater ākhu kṣudhārttaḥ phaṇiḥ tam cai kraucaripoḥ śa eva girisutāsīmḥopī nāgānanaṇ icchaṇ [misread for itthaṇ] yatra parigrahasya ghaṭanāṇ śāmbhor api syāt grhe tatrānyasya kathaṇ na bhāvi jḡagato yasmāt svarūpo hi tat* || 25 bh *śasyabhojī* || In bh gloss on *karṣitāḥ*: *dhṛtāḥ* || 26 Pr *svāmin* ||

Page 23.

2 N *pradeśe* for *deśe* || In bh gloss on *parivrajako*: *saṇnyāśī* || 3 In bh gloss on *sūkṣma*: *oṇim* || 4 Pr *mahatā* || 5 In bh gloss on *na* . . . *viśvasati*: *na viśvāsaṇ karoti* || In bh a mark over *kakṣāntarāt*, but in the margin only *auli* 1, without a gloss || 6 M *atha*, om. *vā* || M *vedam* || 9 M *rivittāpa*° for *paravittāpa*° || ΨPrM 'tra *mātrām*, PL¹ 'tra *mātram* for 'rtkamātrām || 10 Pr *vyacimṭayatrāt* | *kathaṇ* || 16 Ψ *nāviśvaḥ*, *sta* being added over the line by cop. over *śva*; hence PL¹ *nāviśvaḥsta*, M *nāviśvasa* |, Pr p *nāviśvastah*, this reading being corrected in p by another hand to our reading || 17 N *karttum* for *om* || 18 Pr *bravāṇaḥ* || 22 Pr om. *devaśarmā* ||

Page 24.

2 Pr om. this line || 3 *prathame* also A and Hamb. MSS. and h. Cp. l. 1; Bh *ādye* for *prathame* || Pr *matim* || 4 ΨPPrMBh *kṣīyamāṇāsu*, *nā* being corr. in Ψ by cop. from *ne*; L¹ *kṣīyamāṇāmesu* || 6 Ψ *saṇjāṭe*, corr. by cop. to our spelling || 7 Pr *kāyai* || N *vetti* for *cittle* || 10 Pr *dī*(new line)-*dīkṣita māṇtreṇa* || 11 M *mūṣpaṇ* || 12 Over *liṅgasya* gloss in bh: *hara* || 15 M *de*, om. *vaśarmā prāha* || 17 N om. *yataḥ* || 18 M *saṇḡāraṇt* for *saṇḡāt* || 19 M *kubhanayāt* || M *khagaṇulopāsanāt* || 21 bh and MS. h of Simpl. *strī*, corr. in both these MSS. by gloss. to *hrīr*, which is also the reading of Ap. MSS. HI of Simpl. *strī* || M *prasādād* for *pramādād* || 24 bh N *te nāma* for *tena me* ||

Page 25.

2 bh NΨ om. all between *anayat* and *tathāpi*, l. 3. But in Ψ the missing words are supplied in margin by cop. (*sōpi hastapād . . . marddanena patri . . . nayanādikay . . . paricaryayā taṇ . . . paritoṣam anay . . .*, the dots indicating akṣaras which are lost in the MS. with part of the margin). All the other

MSS. of the Ψ -class including L^1 are complete || M *pavitrakānayanādīkayā* ||
9 Pr °śyaṣpa° for °śiṣya° || M *kaścidagrāmātramñārtham* || **10** M °trāsehaṇā°
 for °trārohaṇā° || **12** M om. *athaivaṃ tasya gacchato* || **13** M a[new line]-
tārya || **14** $\Psi PL^1 Pr M$ *devārca°* || **15** *yāgeśvaraś ca* with us ΨPL^1 and h;
 Bh and Hamb. MSS. *yāgeśvaraś ca*; bhNA *yāgeśvarasya*, corrected by
 the copyist of bh himself to our reading; PrMp *jogeśvaraś ca* || **16** M
sāthamvadhānena || **18** M om. °guṇa° || **19** L^1 *tāvat bahudayūtha°*; P
tāvat vahuḍayūtha° || bh *huḍuyugala°*, N *hūdayugala°*, Pr *huḍayugalam*, $\Psi PL^1 Mp$
huḍuyugalam; ABh with us || **20** M *nūpi* for *bhūyo 'pi* || M *samupatya* ||
21 bh *praharator*, r being added, as it seems, by a later hand. N with the
 other MSS. || M °pratibahacintaḥ || **22** Ψ *gomāyus taylor*, s being corr. by
 somebody, who took *ta* for *ū*, to *bh* (reading *gomāyu bhūyor*); PL^1 *gomāyusūyor* ||
 Pr *vicimtayāt* ||

Page 26.

1 M *jumbuko* || M *saṃghatti* || **2** N *āśyatīti* || **5** bhN $\Psi PL^1 Pr p$
śocyamāno, M *śovyamāno*; ABh with us || In bh gloss over *uddiṣya*: *smṛtvā* ||
6 Pr om. *āgacchati tāvad* || **8** Pr *mātram* || **10** Pr *samucchāya* || $\Psi PL^1 Pr$
pūtkartum || **12** $\Psi PL^1 Pr Mp$ *evamvidham* for *evam bahuvīdham* || In Ψ ,
vayaṃ has been corr. by a later hand to *ahaṃ* || MSS. *cāṣāḍhabhūtinēti* (bh
vāṣāḍha°); corr. of Ψ adds in marg. *muṣitaḥ* || **13** M *śanaiḥ* only once || **14**
 Ψ *likam*; cop. adds *ko* in marg.; $PL^1 Pr M$ *kolikam* || Over °*kṛte* in bh gloss:
nimitta || **15** M *pravilitam* for *praca°* || **16** M *sūyedhi* for *sūryodhā* || N
tavāṃchatikam; M *tavātika* || **18** Cop. of Ψ *yjo*, a later hand adding *apraṇā*
 in marg.; bhN *apraṇājyo*, Pr *sapraṇājyo* || bhN *sūryodhā* ||

Page 27.

4 N $\Psi PL^1 Pr Mp$ *koliko*; bh with us || **5** bh *saskṛtya* || **8** M om.
nā devada || **10** bh *duḥsaṃcarāsu*; N *duḥsaṃcārāsu*, but corr. by cop. to
 bh's reading || **11** In bh *patyur* corr. by a later hand to *pabhpur* || After
 stanza 133 P (not L^1) ins. *tathā ca* || **12** N *paryamképy āstaranam*; ΨPL^1
paryamke svāstaranam, M *paryamke sthāstaranam*, Pr *paryamke svasteranam*, p
paryyamkasyāsta°; bh with us, but °*śv ā°* (which may easily with N be misread
 as °*py ā°*), corr. by a later hand to °*śv ī°* || N *manoharāṃ śayyāṃ* || **13** bh
cauryataralabdhāḥ, corr. by cop. to *cauryaratalabdhāḥ*; N *cauryarataladhbā* ||
16 Pr *parapum*, then one akṣara smeared with gamboge, then *samsaktā* ||
17 $\Psi PL^1 Pr$ *devaśarmmaṇo*, M *devaśarmmaṇā* || N *uvāca* for *āha* || M *bho*
bho gavan || **20** N *bhartā* for *tadbhartā* || **21** $\Psi PL^1 Pr p$ *skhalan*, N *khalan*,
 M *svalan* || **22** Pr *grhītagrhitamadya°* || bh *vyāghuṭya*, corr. to *vyāvṛtya*, as it
 seems by copyist; N *vyāvṛtya* || **23** $\Psi PL^1 Pr$ *kolikas*, M *kālikas*, p *kaulikas* ||

Page 28.

9 bhN *pratīkṛtavacanam* || 10 bhNAΨPL¹Bh *tavāpavādam*, Pr *tavā-*
padam, M *tavādam* for *tavāpavādam* || 11 bhN *kariṣyāmi* || 13 M
dṛḍhabaṃdhane nadvā || 14 ΨPL¹PrM *kolikam* || 16 M *sā āha* | *aśya*
mamāvasthām || 17 M *kāliminam* for *kāminam* || Pr *asminn* for *atrāsminn* ||
 18 PL¹M *samāga iti* || 19 M *maiva* || Pr om. *yataḥ* || 20 NPr *viṣa-*
masvādu || 21 Pr *taṃ* for *tan* || bhN *manyate* for *manye* || ΨPL¹Pr
śaṃsitam, M *śasitam*; in Ψ gloss by later hand: *ślāghitam* || 22 N om.
tathā ca and stanza 139 || 24 M *taruṇyaphalabhāja* ||

Page 29.

2 M *baṃdhakī* || 3 bhNΨPr *bharaty* for *bhajaty*, in Ψ corr. twice to
 our reading, but *ja* twice deleted again. PL¹ with us || 4 Pr *t* for *tat* ||
 5 bh *yatiḥ*, but corr. to our reading by cop. || 6 PL¹ *prabodhaḥ* || 7 Ψ
tvām for *tvaṃ* || 8 bhNΨPL¹PrM *tathāiva tathā°*; ABh with us (only
 °*ṣṭi*°). MSS. HI of Simpl. only *tathānuṣṭite*, h *tathānuṣṭito* || ΨPL¹Pr *kolikaḥ*,
 M *kālikaḥ* || 9 M *ṭṛṇe* for *kṣaṇe* || M °*rata*° for °*gata*° || 10 M *ruṣa*° for
paruṣa° || 11 M *puruṣam ca da nadasi* || M *tas tvām* for *tat tvām* || M
śrārabhedayān na, om. *kiṃcid ūce* | so °*pi bhū* || 13 N *vā* for *sā* || 17
 ΨPL¹Mp °*caritam* || N om. all the text between *apaśyat* and *svagrham abhyetya* ||
 18 ΨPL¹PrM(not p) *kolika*° || 19 bh *svagrham āgatya*; but the *ā*-stroke
 has been deleted, and *ga* has been corrected first to *ma*, then to *ya*, and over
 it *bhe* has been written. All these corrections have been made by the copyist
 himself || 20 *ayi*, not *api*, before *śivam*, also the Hamb. MSS. and h || 21
 M *vaṃ* for *śivam* || 22 M *māyaṃ* for *nāyaṃ* || 23 M *anūyo* for *bhūyo* ||

Page 30.

1 M Bh *baṃdhakī* || N *sāpekṣam* || 2 M *dhig* only once || ΨPL¹PrM
 (not p) ins. °*yaṃ* | (PrM omit |) after *ko* || Pr *pativratīm* || 3 N ins. *sarve*
 before *lokapālāḥ* || 6 M om. *ahaś ca*; p *divā ca* for *ahaś ca* || 14 N om. all
 between *vismayamanā* (sic!) and *idam āha* || 17 In bhBh gloss on *uśanā*:
śukraḥ || In bh gloss on *veda*: *jānāni* (sic!) || 23 M om. *puruṣair yatas tāḥ* ||

Page 31.

2 N has exactly our text; but the copyist himself corrects his reading
 to *hr̥di hālāhalam eva kevalam* || 5 bh °*bhuvanam* || 6 N *kapaṭaśatamayam* ||
 9 N *diśos* || 10 Pr *vāne*, N *pravacane* for *ca vacane* || N *mādyam* || 11
 In bh gloss on *kathitam*: *kaviḥ* || 12 PL¹ om. *guṇo*; M *guṇe* ||
 20 After stanza 149, N ins.: *samudravācīva calasvabhāvā saṃdhyābhrarekhēva*
muhūrttarāgāḥ strīyaḥ kṛtārthā puruṣam nirarthakam nipīḍitālaktakavat tya-
jamti | 6 | ||

Page 32.

3 N *ācaraṇīyaṃ* || 5 bhN *dvāraṃ sthito*; Hamb. MSS. *dvāradeśasthito*, h *dvāradeśasthēpi* || bhN °*kṛtyotsakatayā* || 7 Pr *kṣaura°* for *paura°* || 9 ΨPL¹PrM *samagra°* for *samasta°* (L¹ °*kṣurbhāṃdā°*) || M *krodhāvīṣṭaḥ sa* [a later hand adds *n*]s *tasyāḥ* || 10 N *prakṣīṭavān* || ΨPL¹Mp *athānyasmin*; Pr om. *athāsmīn* || 11 bhNAΨPL¹PrMpBh *pūt°* for *phūt°* || N *pāpinānena* || 14 M om. *nāpitaṃ* || M om. *dr̥ḍhaprahārair jarjarīkṛtya* || 15 In Ψ gloss on *dharmā°*: . . . *sabhāṃ* (the dots indicating some akṣaras lost with part of the margin) || 17 N *svarādeṣu* || M *nodharaṃ* || 19 M °*varṇṇaśaṃkita°* || 22 bhN *lalāṭaḥ sve°* || bhN *bhūriṃ* || 23 bhΨL¹Pr *kampyamānam*, P *kapyamānam*, N *kapyamānam*; MA with us. Bh *kampamānas tv a°* || 24. ΨPL¹ *tasmā* for *tasmād*; in Ψ a nearly invisible *t* added over the line ||

Page 33.

2 M *vṛṣṭaḥ* for *hṛṣṭaḥ* || 3 N *sāmarṣa* || M *śuci* || 4 ΨPL¹PrM °*caritro*, but in Ψ corr. from our reading || 5 bhN *āroṣyatām* || 6 M *cadhyasthānaṃ* || 7 M om. *dharmādihikṛtān*; Pr *dharmmādhitān* || N °*naīva* for °*naīṣa* || 9 In bh, *huda°* has been corr. from *hudu°* by the copyist || 12 bhNAΨPL¹PrM om. *vṛttānta*, reading only *trayaṃ api*. Our reading is that of the Hamb. MSS. and of Bh. The MS. h of Simpl. has a gap here || 13 M *vimucya eva vronu* || 14 M *avadhā*. bhΨPPrM transp.: *roga-bhāḥ ca*. NApBh with us. L¹ om. *ca*. MSS. HI of Simpl. [h has a gap here]: *ca rogavān* || 15 bh(not N)AΨPL¹PrMp om. this line. In bh it has been supplied by corrector (reading *vyamgatā*). Bh and Hamb. MSS. of Simpl. have this line (Hamb. MS. H reading *hy eṣā*, I *hy etā* for *teṣām*), Bh *aparādhō* for °*dhe*. The MS. h of Simpl. has a large gap here || 16 AΨPM *nāśikāchedaḥ* || N *dr̥ṣṭvāṃta°* || 18 M *saṃyamsthāpya* || M *kuyuddhene°* || 19 After °*ādi*, ΨPr add *kathā* || 4, P adds *kathā* || flourish || 4; M *kathā* || 4; p: *cathurthī kathā* || 4; Bh *caturthī kathā* || 20 ΨPM *buddhispharaṇaṃ* || 21 bhNAΨPPrMp om. all the text between *vartate* and *damanaka*, l. 25. It has been supplied in our text from L²Mü²BhK, which, however, omit *piṅgalakaḥ*, l. 22 (but see Śār. A 39 to A 40) || 23 Bh *mahārājo* || 24 Bh *bhṛtyai vāryaṃ* ||

Page 34.

2 M *mahatva* for *mahac ca* || 4 Pr *śvid*, bhNAΨPM *ścid* for *svid*; Bh a horizontal stroke marking a missing akṣara (for *āho*), and *strid* for *svid* || 6 Pr *guṇatilomakaṃ* || 7 Pr *ekatamasyādbhāve* || M om. *abhāve* || 8 Pr *yugad vā* || 10 Pr *mṛga*, om. *yā* || bhN *pātaṃ* || N *iti* for *ityādi* || M *tatra kā pajēṣu varttate*, om. *majair vya° ko* || 11 M *varttate* || 12 Pr *asamīkṣita saddoṣa°* || N °*śravaṇaṃ* || 13 bhNΨPL¹PrMp *baṃdhavadha-*

cchedavidhir (L¹ *ram*°), A *bandhuvicchedavidhir*; Bh and Śār. with us || bhN °lābhe for °lōbho || 14 M *urati* for *bharati* || 15 In Ψ gloss by cop. over *drava* of °*vidrava*°: *nāśa*; hence M °*vināśa*° for °*vidrava*°; Pr °*vināśadrava*°; bh °*vidrava*°, but corr. by cop. to °*vidraca*°, which is the reading of N || Ψ PPrM °*vṛstir*, L¹ °*vṛsti* || 16 Pr om. *pūḍanam* || 18 M *ati* for *api* || M *pratilokam* || 20 After *vartate*, Pr inserts *evam śeṣeṣe api guṇeṣu* || 21 Ψ °*śaspaḥhoji*° corr. by cop. to °*śaspaḥhoji*°, which is Pr's and P's reading; L¹ *savyaḥhojīdharmasv eva*; bh °*śaspaḥhoji*° || 22 Pr c, om. *va prāyena* || 24 bhN *vaktaryam* for *tat katham* || M °*bruvit* || 27 N *vināśītaḥ* || 28 Pr om. *katham elat* ||

Page 35.

5 M *ava* for *eva* || bh °*nirvedanāpi*, N °*nirvedanāpi*, *tenāpakūra*° being corrected by the copyist from *tenāpakūri*°; Ψ PPrM *tenāpakūrinirvedanenāpi*; A *tenāpakūranirvedatōpi*; Bh with us || M *ciraparicita* || 8 N *apamānena* || 9 Bh *nipatyābruvit* || 10 M *māmānena* || 11 Pr *evam*, M *evā* for *eva* || 14 bhN °*sama* || 17 bh °*nivṛtiḥ*, Pr °*nivṛtiḥ* || 18 Ψ PBh *prāṇaśamsaye*, M *prāṇaśamsaye*; L¹ with us || bh *dukkhaparibhāgo*, N Ψ PL¹ PrMp *dukkhaparibhāgo* (L¹ °*bha*° for °*bhā*°, M °*gā* for °*go*), A *dukkhaparibhāgo*; *ta* and *bha* are very similar in the old MSS.; Bh *dukkhaparito* || 19 M *roṣitā* for *ciroṣitā* || 21 Ψ PMP °*culakena*, Bh °*calakena*; L¹ *jīvati thaśulakena* || M *ca* for *vā* || 22 M *roṣitā*° for *ciroṣitā*° ||

Page 36.

1 N *asyāparādham karisyāsi* || 2 bhN Bh *yad* for *yady* || 4 Ψ *tathā* for *yathā*, but *ya* written by cop. over *ta* || 5 M *sāmarthyam* || 8 M *ti* for *sati* || In Ψ gloss on *prāptakālam*: *avasarocitam* || Pr °*pātād* for °*ghātād* || 9 M *paribhāvaṃ*. In Ψ gloss on *paribhāvitam*: *jñātam* || 10 Ψ *durātmanā*, corr. to *durātmā* || 13 N *kulajālā* || 17 Ψ PL¹ Prp °*śṛgāla āha*, M °*śṛgā*° *āha* || 19 N *sarastīre kacho bakaḥ* || 20 M °*bhakṣā*° for °*bhakṣaṇa*° || bhN Ψ PL¹ PrM *sarastīre*; Bh *sarastīrai*; A with us || 21 bhN *bhakṣayann* || 22 Ψ PL¹ Prp om. *ca* || M om. *kulirakaḥ* || Pr *sma* for *sa* || 23 Ψ PL¹ M *mama* for *māma* ||

Page 37.

2 NPr *āsvādatā* || 3 bhM *abhyāhitam* || 4 Ψ PL¹ *vṛddhābhāve*, corr. in Ψ to *ruddhābhāve*, which is the reading of Pr; M *maruddhābhāve* for *mama vr*° || bhN Ψ PL¹ PrM *asyācchedo*; Bh *sukhavṛtter ācchedanam bhāvīti vīmanāḥ* || 5 bhN *ityāhitam*, Ψ PM *abhyāhitam*, Pr *atyāhitam*, corr. from Ψ's reading; L¹ *amihitam*. ABh with us || 6 Ψ PPrMp *matsyabamḍhanānām*, L¹ *matsyavamḍhanānām*, Bh *matsyabamḍhinām* || 7 In Ψ gloss on *vyāhāraḥ*: *vacanam* || M om. *tatra śvaḥ* || 8 M *prakṣepyate* || M *nagarasamīpyahradas* || bh(not N) A Ψ PL¹ PrM(not Bh) om. *yo* || 9 Pr om. all between *vṛtti* and *śokenā*°,

1, 10 ॥ 10 M °vivṛtto for °nivṛtto ॥ 12 M सुतः for bhrātaḥ ॥ 15 M ma for mama ॥ 16 Pr agādha ॥ ΨPPrMp saṃkrāmayitum, L¹ saṃkrāmayitum ॥ 17 M mā for māmā ॥ 18 N om. mām ॥ 21 M svajīvitam, corr. by 2nd hand to svakajī° ॥ 22 bhN duṣṭamatim; ΨPL¹Prp duṣṭam, in p corrected, by a later hand, to our reading ॥ M duṣṭamatellīnam avasvasya cittaena; A duṣṭamatir aṃtallīnam eva vihasya; Bh maṃḍamatir aṃtarllīnam avahasya ॥ ΨPL¹PrMp transp. evaṃ and samarthitavān; ABh with bhN ॥ 23 bh edaṃ for evam, corr. by cop. from evaṃ ॥ M yū for mayā ॥ 24 M pra[new line]jñāya ॥

Page 38.

1 M pradeśa ॥ 2 ΨPPrMp sametye [p add. vaṃ] vacanāt bhū°, L¹ same-tyevaca bhū° ॥ bhN om. 'pi ॥ 4 M mā for māmā ॥ 6 M ins. etadīya-pīṣitena before etadīyapiṣitaviśeṣam ॥ Pr °viśeṣaṇapūrvam for °viśeṣam a° ॥ 7 M vinayati for viyati ॥ 12 N svarstho ॥ N kulīrakeṇā° ॥ ΨPPrMp transp. mahatī matsyā°; L¹ kulīreṇādho 'valokayitā ma, then blank for two akṣaras, then mahat matsyasthī° ॥ 15 M keci[2nd hand adds in marg.: t vairivi] cakṣaṇāḥ ॥ 16 Np add ca after tathā; Pr tad yathā for tathā ॥ 23 M avalithasā ॥ 24 PL¹ utpathapannasya ॥

Page 39.

3 N om. na kṣipati ॥ 4 Pr om. kṛte ॥ 6 bhNΨPL¹PrM śira-chedam; Bh śiraḥchedam; A śarachedam avān, avān corr. by corr. to avāptavān ॥ 9 bhN tacchiracihnam ॥ 10 Pr nātidūra ॥ 12 ΨP samānētāḥ, L¹ samā-gatāḥ ॥ 14 N om. all between bravīmī and śṛgāla, l. 16 ॥ After iti, ΨPL¹PrM kathā, p kathā 15 ॥, Bh paṃcamā kathā ॥ 15 M om. kathaya ॥ PL¹Bh vidham ॥ 16 ΨBh gacchat, PL¹ gacchan for gacchatu ॥ 17 ΨM pratimadino ॥ 18 M pradakṣipatu ॥ 20 ΨPL¹ kasyaci; in Ψ a very dim t added over the line ॥ 21 PL¹ °sūtram muktā° ॥ 23 bhNΨPL¹Pr Hamb. MSS. taṃ; ABh and Simpl. h tan; M varṣadharās vetam tīyamānam ॥

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1 ΨPL¹PrMp om. tat ॥ ΨPL¹PrMp prakṣipya ॥ 4 bh yathābhīla-khitaṃ, ΨPL¹PrMp yathābhiliṣitaṃ ॥ Ψ gatāṃ, corr. to gatā, which is the reading of PL¹ ॥ 6 bh upāna for upāyena ॥ N hitaṃ for hi tat ॥ After iti ΨPL¹PrMp ins. kathā, another hand adding 6 in p; Bh ṣaṣṭī kathāḥ ॥ 10 M yāti ॥ 11 bhNM tatra, Pr tat for tan na ॥ 12 bh om. tasya ॥ In M the first two pādas run thus: yasya buddha su kuto balaṃ ॥ 13 Pr śaśikena ॥ 14 N om. āha ॥ 17 bhN mṛgocchādanam, Pr mṛgocchedanam, Ψ mṛgocchedanam, APL¹MBh mṛgochedanam (in A corr. from mṛgocchādanam by cop.). For our emendation see Śār. 25, 13 and Variants 41, 4; Introd. p. 33 ॥ bhNΨPL¹PrM duṣṭasya for dṛṣṭasya; Bh with us ॥ 18 bhN gilītvā ॥ 19 bh dīnāmanā,

corrected by glossator to our reading; N *nā* (deleted by copyist) *dimā* (mā del. by cop.) *nā* || 20 Ψ PMp *viññāpayatum*, Pr *viññāpayatum*, L¹ *viññayanum* || bhN *param loka°* || *atīṇśaṃsena* glossed upon by glossator of bh with *nimditena* || 21 bhN *niṣphāraṇasarvasatvocchādanakarmāṇā*, Ψ PPrM *niḥkūraṇasarvasatvocchedana°*, L¹ *nikūraṇasarvasatvocchedana°*, A *niś*[i] *kūraṇasarvasatvocchedana°*; Bh *alam deva paralokaviroddhenātinṣaṃsena sarvasatvānām niḥkūrachedena karmmanā kṛtena*. See Sār. 25, 16 and our l. 17 || 22 Ψ M *’rtha* for *’rthe* || 23 N *nāti* for *tāni* || 24 N *tathā ca*; in bh corr. writes *śco* or *śco* over *a* of *ajavādo* || Ψ *yeca nipratyayo*, corr. by cop. to *yena cāpratyaayo*, which is the reading of PL¹PrM || 25 bhN *tena* for *yena* || Pr *badhaḥ* ||

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2 bhNM *vināśanaḥ* || 4 bhN *°locchādanam*, A Ψ PPrMBh *°locchedanam*, L¹ *°lochedana* || M *yam* for *yatkāraṇam vāyam* || 5 In bh gloss on *svāmīna*: *tara* || bhN *°sthitasyevā°* || M *cārakeṇa* || 6 Pr *devasrakīya°* for *devakīya°* || 7 Ψ PrMp *evam*, PL¹ *eva* for *eṣa* || 9 M *itha kṣyāpāḥ* || bh *muṣṭim*, N *muṣṭi* || 11 Ψ PL¹ *jāṭile*, in Ψ corr. to our reading by corr. || Ψ P *rtṛptir*, L¹ *rtṛptir*, M *rkṛti* for *trṛptir* || Ψ P (not L¹)p *katham ca naḥ* || 12 Pr *urpati* || Ψ PL¹p *pālaye* || 14 Ψ Pp *gau durhyate*, in p corr. to *duhyate*; L¹ *go durhyate* || bhN *ha* for *ca* || N *tayā* for *tathā* || bh *prajāḥ* corr. by cop. to *prajā* || 19 Ψ PL¹ *tadva lokāḥ*, in Ψ corr. by corr. to *tadvat lokāḥ*, which is p’s reading || 20 M *yūnāni* || 22 Pr *lokānuhakarītūrah* || 23 M *kṣa* for *kṣayam* || Ψ PL¹ (not M)p *yāti* || Ψ P *śaṃśayaḥ*, p *śaṃsayah*, L¹ *śaṃśaya* ||

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2 Ψ PL¹p *sarvānu* || Ψ PL¹ *bhakṣayikṣāmīti* || 3 bhN Ψ PL¹Prp *nirvṛti°*, M *nirvṛddi°*, ABh *nirvṛti°*; in A corr. by corr. to our reading || Ψ PL¹PrMp *ekah svajāti°* || 5 M *gatasyā°* for *vā tasyā°* || 8 bhNA Ψ PL¹PrMp *ājñāta*, Bh *ājñātaḥ* for *ājñāpita* || 9 Pr *vadho bhavati* || 11 For *ihōlyama°*, bhN Ψ PPrp *mahodyama°*, L¹ *madyodyama°*, M *māhādyama°*, A *adyama°*, corr. by corr. to *udyama°*; Bh with us || 14 In bh gloss on *vidhāya*: *kṛtvā* || Pr *vyākhyah°* || 16 Pr *°nā* for *°nā* || 18 Pr *ac* for *anyac* || Pr *laghusaram* || 19 bhNBh *ekam* for *ekas* || 20 Ψ *laghur*, with *ta* added by cop. over the line between *ghu* and *r*; hence PL¹ *laghutar* || 21 bhN *aparāṃdhā āṃ* for *apa° tvām* || Pr *prāptaḥ* for *prātaḥ* || 23 bh *na vānya°* || 24 Pr *savaram* || In bh glossator adds *tvam* above *nivedaya* ||

Page 43.

1 Ψ *daṃṣṭrā*, but *gato* added over the line (by cop.?) ; P *daṃṣṭrāma*, L¹ *daṃṣṭāma* for *daṃṣṭrāgato* || M *bhaviṣi* || N *śaśakaḥ*, om. *āha* || 4 bhNA Ψ PPr *smaraṃtaḥ*, M *smaratam*; Bh *anusmaraṃtaḥ*; pHh *smarata*, I *smarat* || 5 Pr

maṇḍamaṇḍamateḥ, but the second anusvāra del. by cop. || 6 N *tataḥ* *svenābhikṛitaṃ*, P *tatasthānābhikṛitaṃ* || ΨP *yad devaṃ*, p *yad evaṃ* || 8 P *varttiṃ* for *vartitavyaṃ* || 12 N *svāmī* || 13 ΨP *dyaddevaṃ* for *yady evaṃ* || Over *darśaya* gloss of bh adds *tvam* || 14 ΨP *caura*[Ψ new line]*caurasim-*
haṃ || bhNAΨPPrMp *yenēdaṃ*, Bh *yenēnaṃ* || 17 ΨP *tam na* || ΨPPrBh *kathaṃ ca naḥ* || 18 Ψ in the first pāda *nākṣyāt*, corr. to *na syāt*, apparently by corr. || M *parābhavaṃ* || 20 Pr *svabhūrihetoḥ* || 21 M *du* for *durgān* || 22 M *viṣvaṃbhūtāḥ* || M *duḥkhasādho* || 23 N *rājñāṃ ca* for *gajānām* || Pr *lakṣaṇa* ||

Page 44.

1 N *nākārastho* || 3 M *samāt* for *samādesūd* || bhΨPp *hiranyakaṣipor*, Pr *hiranyakaṣyapor*, A *harinyakaṣipor*, NBh and Hamb. MSS. with us; h *dhariṇya*° corr. by 2nd hand to our reading || 6 bhNAΨPPrMpBh *bhūmi*; Hamb. MSS. and h with us || 7 M *ma* for *me* || 9 Pr *nayat* || 12 ΨPr *mānotsāho*, Ψ with a small vertical stroke over *tu* to indicate the end of the word, this stroke meeting the lower end of an avagraha of the preceding line; PL¹, misreading this: *mānotsāhor tu*; cp. vol. xi, Table II, Nr. 15, 4 right-hand margin. A real *r* appears in *durggaṃ*, l. 2. M *mānotsāhe* || 17 ΨPPrMpBh *samutsakaḥ* || 18 Pr *yāṃti* || 21 M *nivarttete* || Pr *śrīṇaṃdamna* || 22 ΨP (not p) *tathānena* for *tavānena* || 24 Pr *uktāgre*; N *uktvā*, om. *gre* || M om. *tataḥ* || ΨP(not Pr)Mp *kimcit*, corrected in p to *kaṃcit* ||

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5 Pr °*śabden* || 7 Ψ *matvātmanam*, P *matvā ātmanam* || 10 After *iti*, ΨPPrM || *kathā* || 7, p only *kathā*, Bh *saptamī kathā* || ΨPPrMp *iva* for *idam* || 11 ΨP *śaśikasya* || 12 N *utyotyatasya*, om. *ktam ca* | *ni* || 15 N *nihṛtya* || M *puru* for *kuru* || 17 ΨPPrMp *sadyodyatānām*; bh *sadyedodyatānām*, but *dye* deleted again by cop. || 19 bh *gurutmā*, N *gurutvātām*, *tvā* being del. again by cop. || ΨPPrMpBh *kolikasya* || Pr *yathāhaveḥ* || 21 ΨPPrMpBh *koliko*, corrected in p to *kau*° ||

Page 46.

2 Pr *goḍeṣu* || Mp *pumḍravaraddhanam*, Bh *pumḍavaraddhanam* || ΨPPrM (not p)Bh *koliko* || 3 bh *sve sve śilpe*, N *sve sva śilpe*, Pr *svasvasalpe* || bhNAΨPPrMp *parām* for *pāram*; Bh with us || 4 Under °*vyaya*° gloss in bh: *śaraca* || 5 ΨP °*sumgaṃdhinau*, PrMp °*sugaṃdhinau* || 7 bh *śarīra-śrūṣṛṣāṃ*, N *śarīraṃśrūṣṛṣāṃ* || ΨP *śarīrasuśrūṣāṃ*, Pr only *suśrūṣāṃ*; ABh with us || 8 Pr °*varddhāpanikotsavālo* || 9 M *svagrha* || In bh gloss on *gacchataḥ*: *tau* || 11 p °*kṛtā*° for °*bhṛtā*° || ΨP(not Pr)M *devatāyānā-diṣu*, p *devatādiṣu* || 12 Ψ *kolirathakārau*, PPrMBh *kolika*° || P *sthānaka-*

sthānekeṣu, ΨPrp *sthānakasthānakeṣu* (in Pr corr. by cop. from *sthānāka*), M *sthānakoṣu* || 13 M °mukhyāny || 14 M °kita° for °tilakita° || 16 In bh a glossator makes two carots after °śirasijūṃ, one over the line and one under it, writing in margin: *cahitamṛgavadhūśadrśanetrūṃ tyaktam oli 8*. None of my MSS. including NABh has this addition || 17 M °patrīm for °pattrām || Pr °kanaka° for °kamala° || 18 Pr om. °loka° || ΨPPrM (not p) °locanūgrā° || ΨPPrP *dyṣṭarataṃ* || 20 In bh *nirūpayan*, with *ardhadanḍa* after it, has been corr. by gloss. to *nirūpayamtau*; N with us || ΨPPrP Bh *kolikah*, M *kolikāh* || 21 bhNΨPPrMp (not ABh) ins. *saman* before *samanāt*; Ψ at first intended to write only *samanāt*, beginning a *ta* after *saman*, but correcting this to *sa* || Pr *dhaiyūvaṣṭambhāvākūra*° ||

Page 47.

3 M *ślokaṃ ca 1 paṭhan* || 5 M *tad* for *naītat* || 6 Ψ *yenācārvamgy*, corr. to our reading by corr. || 9 ΨPPrM *py āptam*, p *prāptam* || N *hataṃ* (?) for *hṛtaṃ* || After *hṛtaṃ*, one leaf is lost in Ψ, comprising all the text down to *m avatarati* (excl.), p. 50, l. 6. The page number in the margin of Ψ (20) is right, whereas that written over the red middle spot (19) and all the page numbers in the same place on the following leaves are wrong || 10 bh *raitanyam* || M *caicamtam anyaparam dhatte kiṃ yaṃ hṛyadāyāni me* || bhN *kiyamtam*, corrected by the glossator of bh to our reading || 13 P *mṛgaśāvāksyām* || 14 PrM om. *karoti* || 15 In bh gloss on *mugdhe*: *he* || M *mṛgaṃ śaṃsā* for *nṛśaṃsā* || 17 Pr *bhiḥ* for *nābhiḥ* || M *kuṭhilakam*, om. *alakam* || 18 Pr *āṃsu* || 19 bhNPr *dahana* || 20 Pr *ruktaṃ* || M *muktuḥ* for *mukuh* || Pr *svacchakam* || bhN *tatra* for *tan na*, gloss. of bh adding *na* over *yu* || 21 P *kumkumādre* || 22 Pr °*bhinne* || 23 In bh gloss under *vakṣo*: *mama* || Pr °*paṃkaja*° for °*pañjara*° ||

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1 Pr *vadher* || 6 Pr *parārtheṣiṇā* || 7 P *mukhita* for *muṣitaṃ* || 9 M *varākam* || 10 N *tanvyamga* || bhNPPrP *vidito*, M *diṃtinto* || bhN *atyudbhutaṃ* || 12 Of pādas cd, M has only the words *smāryate prā ṇāyate* || 14 Pr *varyam* || 15 Pr °*citta*(new line)*ttasya* || 16 M om. *kṛtaśṛṅgārak* || 17 PPrMp (not Bh) *kolika*° || PPrMpBh *kolikam* || M °*gallum* || 19 M *udgatāśrutaṃ jalam* || bhNAPPrP *api* for *ayi*; Bh with us ||

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3 Pr *tathā* for *gathā* || Pr *avasthitēti* || 4 M *jvaratā kṛtā* || 11 Pr *bibheti*; P *bibheṣiḥ*, without *danḍa* || 13 PPrMp *kācid* for *kādācid* || bhNAPPrMp *vaiśyasutā*, corrected by a corr. of bh to our reading; Bh *vaiśēbhūtā* || Pr *bhavati* || 15 In bh °*grahakṣamā* corr. by corr. to °*grahā-*

'kṣamā. N with the text ॥ 16 bhNPL¹PrMp *ārya tasyām*; A *āyam asyām*; our reading is that of Bh, which after *uktam ca* inserts *kālidāse śakuntale nāṭake* (I, stanza 21, ed. Pischel, first edition, and Boehtlingk; I, 19, ed. Godabole and Paraba). Pūrṇabhadra never quotes an author by name. We have possibly in A and Bh corrections of Pūrṇabhadra's wrong reading ॥ 18 P *amtaḥkaraṇaḥpra°* ॥ 20 M *varṭtavyam* ॥ PPrM *kolika* ॥ 23 bhN *sahāhīnakāla*, A *saha | ahīnakāla*, PPrMp *sahāhīnakālah*; Bh *saha sadaiva* ॥

Page 50.

1 PPr(not M)pBh *kolikaḥ* ॥ 2 M *anekavarṇṇakacitam* ॥ 3 N *kālikā°*, M *kīlakāprayogotpatanam* ॥ 4 PPrMp *kolikam* ॥ 5 N *tatra ga*, the *ga* being deleted by the copyist; then N om. all the text between *tatra* and *jane*, l. 7 ॥ 6 Here Ψ sets in again with *m avatarati* ॥ bh *yadaiva* for *adyaiva* ॥ 7 Pr ins. *japte* before *jane* ॥ ΨP *śarīramśu°* ॥ bhNΨPM *°śuśrūṣaḥ sadvi°* (P *sadghī°*); Pr *°śuśrūṣam sadvi°*; A *madvi°*, but om. *nārāyaṇa*; Bh *madvijñānasamghaṭitaprayogam nārāyaṇarūpam* ॥ 8 M *°rūpasthāyaina*; P (not Ψ) *āsthāyaina* ॥ 11 Ψ *manośa* (*śa* del. again by cop.) *rathar di°*, P *manorathar di°* ॥ 12 bh *rājanyām*, corr. by cop. to our reading; ΨPp *rājakanyām* (corr. in p to our reading); PrM *rājakanyāyām* for *rajanyām*; ABh with us ॥ P *°cūrṇāvale°* ॥ 13 ΨP *°kusamā°* ॥ ΨPPrMp *atīsurabhigamdhivicitramālāmbaro* (M *°gamdha°* for *°gamdhi°*) ॥ 14 ΨPPr (not M)p *kolikas* ॥ bhNΨPPrp *rājakanyām*, but *m* in P very small, in p deleted again; ABh with us ॥ 15 bhN *°rāvadāne* ॥ bhN *°talāvasthitām ekākinīm* ॥ bhΨPPr *avalokayamtīm*; ABh with us ॥ 16 N (not bh) *manena* for *madanena* ॥ ΨP *sprśamāna°*; bhN *°mānasām*, ΨP *°manasām*, p *°manasā*; Pr *sprśamānasām*, M *sprśamānasā*, A *sprśyamānasā* ॥ 17 ΨPPrMpBh *kolikam* ॥ 18 M *śayyāyām* ॥ 19 Pr *samādītām* ॥ 20 ΨPPrMpBh *koliko* ॥ 21 M *gambhīraślakāyā* ॥ N *śanair* (!) *śanair* ॥ N *āha* for *uvāca* ॥ M om. *evēdam* ॥ 22 bhNΨP *kanyā cāham*, Pr *cāha*: A only *kanyāham*, Bh *kanyā 'ham* ॥ N transp. *cāham kanyā* ॥ 23 ΨP *mānuṣasaṃparkkād* ॥ 24 M *tvātam* for *tvām* ॥

Page 51.

2 Pr *gāmdharvavivāhena* ॥ 5 bhN *anubhavato* ॥ ΨPPrp *koliko* ॥ 6 bh *vaikūṃtasvarggam*, N *vaikūṃtham svarggam*, ΨPr *vaikāntasvarggam*, P *vai-kaṃthasvarggam*; Bh *vaikūṃthaloḥam*; A with us ॥ bhNΨPPrMp (not Bh) om. *tā* of *tām*; A om. *iti tā* ॥ bh *uktalā°*, N *uktapālayitvā* ॥ 7 bhN *evāvagacchati* ॥ 8 bh *kadācit svām°*, corr. by copyist to *kadācic cām°*; N *kadācid*, om. *ca* ॥ 10 M *āsti* ॥ bhNPr *rājā* ॥ 12 M om. *puruṣeṇo* ॥ 13 N *tan nā* for *nātrā°* ॥ Pr *devātra*, om. *eva* ॥ N ins. *tvam* after *deva*, but it is blotted out by the copyist himself ॥ 15 ΨPPrMp *āvedite* ॥ 18 Ψ

yā corr. to *rū* by cop. || Ψ PPPrMp *retti* || 20 N *tathā ca* || 22 M
sukhā for *śucā* || 23 N *malitam* ||

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4 M om. *cram* || 5 M *kāmcukino* || 7 Ψ PPPr *vilakhita*° || 8 bhNMP
(not Ψ PPr; delete the asterisk in our text) om. *ca* || M om. *āḥ* || 9 M
om. *ko 'yaṇ kṛtān* || 10 M *tvakāśam* || 11 bhNBh *kolika*° || Ψ PPPrM
viṣṇusvarūpaṃ ko°, p *viṣṇurūpaṃ ko*°; A *viṣṇusvarūpavṛttāntam* || 13 Pr
prāhasita° || bh *prukita*°, Ψ PPPr *pulikita*°; ABh with us || 15 Ψ PPPrMp Bh
gaṃḍharva° || 17 Ψ PPPr *dr̥ṣṭavyo* || N *mānasyai* || 19 Pr *tato tu* || Pr
ins. *bhūto* before *bhūtvā* || Pr *sakalasthotro* || 20 M *gamana*° for *gagana*° ||
23 bh Ψ P (not PrMpBh) *dhanyavaro*; A *dhanyabharo*, corr. to our reading;
N *stutyo dhanataro* for *nāsty anyo dha*° || 24 N *evā* for *etya* || Pr *sarva* ||

Page 53.

1 NA Ψ PPPrpBh *yāmā*° for *jāmā*°; cop. of bh adds *yā*° over *jā*° || Ψ PPPrpBh
prabhārena || 2 N *vaśi kariṣyāmi* || 3 Mp *navati*°, om. *nava* (which in
p has been supplied over the line) || 4 Pr *karagrahaṇāya prāhṛtā*, this
being corrected from some other reading || 5 bhNA Ψ PPPrpBh *yāmāṭr*° ||
7 Ψ PPPrMp *prahitaḥ* for *prahṛtaḥ* || 8 M *lokikaṃ d akasmāt kasmād* || N
kamcid || 10 M *uktaṃ* || 12 Pr *parivāś* || 14 M *rahitaṃ* for *ra-*
kṣitaṃ || 17 M *hatāśeṣā* || Ψ PPPrM *pumdravarddhana*° || 18 bhN *tataḥ*
for *tac* || bhNBh om. *na* || 20 Ψ P (not Pr) *pumdravarddhana*°, M *pumdra-*
varecana° || 21 M *naṃ*° for *mantri*° ||

Page 54.

1 N *tato* for *tal* || 2 Pr *surukṣitāni* || 6 M *vyāpādayoti* || 7 M
vācyaṃ || 8 Pr *vigrahasya* || Ψ PPPrMpBh *koliko* || 9 M om. *hi pūrvam* ||
 Ψ PPPrp *kaṣipu*° for *kaṣipu*° || 12 N *vyapotyisyati*; M *vyāpādayisyatīti* ||
14 bh *paṭako va dāpito*, *va* being del. by cop. by two dots; N *paṭako vaṃ*
dāpito || 15 bh *nihataḥ vi*°, N *nihataḥ vi*° || N *yojayat*, corr. by the copyist
from *yan*, for *yo yad* || 17 bh *mahāsatvo*, N *mahāsasatvo* || 20 Ψ PPPrMpBh
koliko || bhN *muktasukhāraṃbho* || 21 N *paryālocitatvāt* || 24 bhN
saṃhṛtlokhilā° ||

Page 55.

1 After the second *me* Pr ins. *pitā* || 2 M ins. *satvaram* between *varaṃ*
and *sattvam* || 4 N *uktaṃ hi* || 9 MpBh *kolike*, Ψ PPPr *kolikaṃ*, N *kan-*
lika || Pr *viṣṇuviṣṇu* || bh Ψ P *vaikuṃṭasvargge*, A *khekuṃṭhe* | *svargge* (corr.
from *rggo*), N *vaikuṃṭhasyāgre*; Bh *vaikuṃṭa*(t)bhavane || M om. *vainateyo* ||
 Ψ PPPrp *viñāpayad*, M *vajñepayad*, N *vyagapayad* || 10 bh Ψ PPPrMp om. all
between *prthivyām* and *punḍhravardhanādhipater*, l. 11. The missing words

are supplied by the glossator of bh in the margin. N has them in its text. In A this passage runs thus: *pumḍhravarddhanābhīdhānanagare* | *devākāradhārī* | *koliko rājadukhitaram upabhumjate* | *tataḥ*; Bh: *pumḍavarddhananagare bhagavadākāradhārī* | *koliko rājakanyām sevate* | *tataḥ* || N ins. *tu* before °*pumḍhra*° || ΨPM *pumḍravarddhanā*° || Glossator of bh: *pumḍhradhavarddha*° || N *upakārī* || bh *rājadutaram* || 13 ΨPPrMpBh *kolikaś*; N *kaulike* for *kaulikaś* *ca* || bhN *kṛtanīścaye* || 14 bhN *viññāpyam*, corr. in bh from *viññāpyam* by the cop. || 15 bh (not N) *bhagavan* || P (not Ψ) *vyādita* for *vyāpāditaḥ* || 17 Pr om. *tāni* || In bh gloss on *nāstikā*: *jaināḥ* || 18 bhN *bhagavan bha*°; ΨPr *bhagavān bha*°, P *bhagavā*, then an akṣara lost by a hole, then *bha*°; M *bhagavadbhaktā*, om. *ś ca*, A *bhagavadraktāś ca*; Bh with us || ΨPp *pravajyām* || bhN *bhikṣyamṭīti samu*° || 19 ΨPPrM *devapramānam* || Pr om. *tato* || Pr *vibhāvi* || 20 ΨPrMpBh *koliko*; P *devāṃśakakoliko* || 22 NPr *sāhāryam kāryam* || 24 bhN om. *ca* after *cakram* ||

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1 ΨPPrMpBh *koliko* || pBh *āha* for *ādideśa* || 2 pBh °*yopasthitasya* || pBh *maṃgalādikam sajjam kāryam* || M *sajjikriyatām* || 3 bhNAΨPPr °*vidheḥ*; Bh with us || Pr *gorocanādisita*° || 4 bhNAΨP °*camḍano* for °*vandano* (A *gorocanasitasiddhārthaka* | *kusamādi*°); Bh with us || 7 N *vyūhateṣu*, M om. *vyūhiteṣu* || ΨPPr *pādāhatasamprahāre*, M *pādāhūtasamprahāre* || ΨPPrMpBh *koliko* || 8 Over *vitṛṇṇa* in bh gloss: *datta* || ΨPPr °*suvarṇṇā* (in Ψ °*rṇṇā*° corr. from °*rṇṇo*° by cop.) *diratnādi*°; M °*hāna*° for °*dāna*° || 9 bhN °*mūlam* for °*stalam* || 11 N *pāṃcajanayaśamkham* || N *āpūrayan* || 12 N °*pādātayaḥ* || From the pun: *sakṛn*° . . . *asakṛt* it is clear, that in *sakṛn*° (for *sakṛn*°) the MSS. give Pūrṇabhadra's own spelling || In bh a corr. writes *bham* over *saṃ* of *ārasamtaḥ*; N *ārabhamtaḥ*, M *āsamtaḥ* for *ārasantaḥ* || 14 N °*kimcin mū*° for *kecin mū*° || 15 M *gamana*° for *gagana*° || N °*nihitam sta*° || 16 P (not Ψ) *samapāgateṣu* || 17 Pr *devarājeṣu* || 18 N ins. *ham* before *hantavyo* || Pr *āhya* || 19 bhN *evam vābhikite* || 20 M *surāsisam*° || 22 M *pratinaṣṭi* || N *kumjastira* || 23 Pr *prabodhate* ||

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1 Pr *vrahmādi* || 4 ΨPPrpBh *koliko*, M *kolikau* || 5 ΨPPr *jāta-kautakānām*, in Pr the second *ta* over the line by cop. || Pr *vicimtatām* || ΨPPrM(not p)Bh *kolikaś* || 8 N *svasvavāhinebhyo* || Pr *pranayāti*, Ψ *pranīyāti*°, corrected by a later hand to *pranīyati*°, which is the reading of P || ΨPPrBh °*sirasas* || 12 bhN *evam vācādinī* || 14 M only *varmmā* || 17 NΨPPrMpBh *koliko* || 18 N °*mahātmyo*, ΨPr °*māhātmye*, in Ψ followed by *daṇḍa*; hence PL¹, misreading the *daṇḍa* for first *o*-stroke: °*māhātmye roja*° || ΨPPrM *sakalatratra*° for *sakala*° || 19 After *iti*, ΨPr *kathā* || 8, P

|| *kathā* || 8 || flourish ||, M | *kathā* | 8 || Pr *āvarṇya* || M *era* for *eraṃ* ||
 20 N om. *sautr* || 21 Pr °*myōpariṣṭasya*, om. *ca* || 22 N *ā*, then blank
 for one akṣara, then *yikam* || 24 Over *samanāntara*° mark by later hand,
 referring to an addition by the same hand in the right margin: *ataḥ param*,
 and to an addition by the same hand in the left margin: *kāraṇam* ||

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1 pBh *abhiyuktā* || Over *anuyuktā* gloss in Ψ by later hand: *prṣṭā* || M
sācirye, PL¹ *sāvidyo* for *sācirye* (but in Ψ the right reading quite distinct). In
 Ψ gloss on *sācirye* by later hand: *sāhārye* || 4 N *apiyasya* || 5 In Ψ
 by later hand gloss over *śrāddheya*°: *mānya* || 6 N *matsannise* || 8
 bhNAΨPPRp (not M) *grhīṣyāmi*, Bh *grhīṣyā* (!) || 9 Ψ *jñāpa* [new line]
jñāpayitum, the first *jñāpa* deleted by small dots over the line || 10 bh
duḥkhaśaḥalaram, but corr. to our reading, apparently by cop. || 11 Pr
tadākā || ΨP *jñāyā*° *bravīt*; Pr *viññāyā*° *bravīt*, Mp *viññāyā*° *bravīt* || M *eraṃ*
 for *era* || 12 ΨPPR° *pradhānye* || 13 M *atyutthite* || p *cā-* for *vā-* ||
 14 bh *vaṣṭarya*, corr. by cop. || In bh, the copyist writes *da* over *va* of
pādāv a°; hence N *pādād* || Ψ *sriḥ*, P *striḥ* || 15 bhNΨPPRMp *bhavaṣya*,
 ABh with us, but in A corr. by later hand to *narasya* || 16 bh *juhāti* ||
 17 bhN *tenā*, ΨPPRMp *tathā* for *tena*; ABh with us || 20 M *śramayate*
 for *chrayate* || In Ψ gloss by later hand on *nirvidyate*: *khidyate* || 21 N
 om. *padam* || P om. *hā svātantryaspr* || 22 Pr *abhidrumā*, Bh *api druhyati*.
 In the Hamb. MS. H, the stanza is omitted; I reads *svātantryān nṛpateḥ*
rājyaḥṛdaya prānān api cyāryate || 23 Pr *racagrahaḥ* || ΨPPRMp *svakāryeṣu* ||
 N *deva* for *era*; ΨPPRM *tad era devātra* (M ins. *kaṃ*) *yuktam*, p *tad era yuktam* ||
 24 N om. *yad uktam* || 25 M °*marddenenurakto* || 26 bhPr *nāpekṣaḥ*, N
nāksyepya || bhN *vaṃcchitā* || 27 M *prabhūṣaṇam* for *prabhūṇam* || 28
 bh *bhāvi*°, N *sāvi*° || 32 ΨPPRMp *karoti* ||

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2 bhN *parām* || 3 ΨPPRMp *cittam* (M *vittam*) *tasyōpari* || bhΨp
paridruhyati; N *duhyati*, the copyist adding *paridru* over the line; P *pari-*
duhyati, M *paridudyati*, Bh *paridrahyati*, APr *druhyati*, om. *pari*. Cp.
 Śār. 21, 5. Hamb. MSS.: *vikṛtiṃ na yāti* || 9 PL¹ om. *m adhunā*
svayam svāmītram || 11 p *satkulīne* || 12 M *atīṣṭo* || N *uktam* for
tyaktum || 15 bh *yā* for *yo* || 16 N *prathitān na śru*° || 17 Ψ *tena*
 twice, but the second *tena* del. again by little dots over the line || 22 M
satām matikramya || M ins. *sa* before *vartate* || 24 M *pratimadyate* || 25
 bhNΨp *cyuta*; Bh *bhyutaḥ*; APr with us || M *saṃsthātāt* for *sthānāt* ||
 26 N *galanamatiḥbhīḥ* || 27 ΨP *nayoktir*, M *nāyoktir* || 28 p om. *api ca* ||
 bhNΨPrMp *pariṇāmā*°, A *pariṇāmo*°; PPrBh with us || 30 bh om. *ca*; N

tathāpi, omitting stanza 236 || 31 In bh, a later hand corrects 'nujivibhiḥ to 'nujivinaḥ ||

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1 M *mūlabhṛtyoparādhenā*, Bh *mūlabhṛtyāparādhenā* || 3 N *simhar āha* || M om. *yataḥ* || 5 M *tad asya* for *tasya* || In Ψ, *nairgunyam* has been corrected to *vairgunyam*, apparently by the copyist; PM *vairgunyam*, Prp *vaigunyam*; ABh with bhN || 6 Pr *pūrva bhaya°* || M ins. *eva* after *pūrvam* || M *saraṇagato* || 9 PL¹ *tuṣṭāti* || 13 M *svedatobhyanjano°* || ΨPPrp *svapuccham* || 14 N *sphītā bhavaṃti*; PL¹ *guṇā sphītābhavaṃti* twice || 15 M *truhināgireḥ* || 16 NM *tathā ca* || 17 Over *patitāḥ* a later hand writes in Ψ *kaiya* || 19 bh *avetane* || 20 Pr *naṣṭa pātre* || In bh gloss on *hitam*: *alakṛtaṃ* (!) || 21 Pr *dākṣiṇam* || 22 N *aranye ru°*; ΨP *araṇyarudinam* || M om. *śava*; NAΨPPrpBh and later hand in bh *śaba°* || 23 M *varṣaṇaḥ* || 24 bhNBh *iva nāmitaṃ* || 26 M om. *kim ca* || 27 ΨPPrM *ati* for *iti*; in p *iti* corr. to *ati* || 28 M *kāla* for *kācaśakale* || 30 N *hītavacanam* || bhNAΨPPrMBh *na* for *ca*; p *ca*; p *śrūyato*, corrected to *śrūyate*; Bh *śrutam* for *śrūyatām*. In A, two small horizontal strokes over *na* refer to a marginal addition by a later hand: *tulyārthaṃ tulyasāmarthyam | marmajñam vyavasāyinaṃ | arddharājyāharam mitram | yo na hanyāt sa hanyate |* 133 || 32 Ψ *durvinītāni*, corr. to our reading || 33 N *pimṅgalakar āha* ||

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2 M *yajñayatto* || M om. *nāma* || 3 bhN *eva* for *evam*; BhA with us || 4 M *paśyati* || 5 N *nīścitas* || ΨPpBh *tiṣṭati* || ΨPPrp (not M) om. all between *adhvānam* and *gantum* (Pr writing *gatum*), l. 7 || 6 M *yathāśaktim* || M *kim apy* || 7 N *°nivedena* || 9 ΨPPr *vrajātānena*, M *vrajātena* || 10 ΨPPrMp *caikātra pradeśe*; ABh with us || 12 N *sato* for *tataḥ*; a misreading of the form which *ta* has in bh || 13 In N, *prāṇi°* has been corr. to *prāṇa°*; pBh *prāṇarakṣaṇe* || 14 bhNΨPPrMp *priyam iva kala°* (N *°kalatre°*, M *°pu°* for *°putra°*); A with us; Bh *priyaputrakalatramitrasvajanaḥ* || 15 N *brāhmaṇar āha* || 18 PL¹ om. *bhagnavrate śatṛhe* || 19 Over *nīhṛtir*—as our MSS. write—later hand in Ψ: *pratīkāra* || 22 M *prāṇi°* for *prāṇa°* || Pr *bhir* for *vipattir* || 23 M *śreyaskārīty* || M *eva* for *evam* ||

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1 bhNΨPBh *bruvīti*. A with us || A *bho sādho mām uttāraya | tat śrutvā vrāhmaṇobravīt | yuṣmannāmagrahaṇena trasate &c.*, l. 4. Before *yuṣman°* the corr. of A ins.: *bho vānara tvam prakṛtyā caṃcalaḥ | kūpān nirgataḥ san mām saṃtāpayasi | vānara āha māivam vada tvām upakāriṇam aham śapathapūrvakam nōdvejayāmi tatas tena dvijena vānaropy uttāritaḥ atha sarppa āha bho sādho mām*

uttāraya 1 *tato vrāhmaṇōbravit*. But none of our MSS. including Bh, p, K has this short dialogue between the brāhmaṇa and the monkey ॥ *M eva śrutvā* ॥ 5 *N nādrśāmaḥ* for *na daśāmaḥ* ॥ 7 *Pr om. te* ॥ 11 *ΨP māmānugrahaṇōya e°*, with, in *Ψ*, two dots over *ha* ॥ *N om. bhavataḥ* ॥ 12 *M evam uktā grahābhimukhaṃ* ॥ 13 *N guṇābhimukhaṃ* ॥ *ΨPM* (not p) *prāyāt*, *Pr prayātaḥ* ॥ 14 *ΨPPrMp asmin* for *tasmiṃs* ॥ 15 *Pr i, om. ti e* ॥ *ΨPPrp* (not M) *om.* all between *prāyāt* and *atha*, l. 18. In p the missing text is supplied in the margin by a later hand ॥ *M sarppenāpy uktaṃ* 1 *pātālārāṇy ahaṃ nāgaḥ* 1 *tat trayā kārye smaranyīśaṃ ity uktvā pātālaṃ prāyāt* 1 *kṣa iti śūpy uttāritaḥ &c.*, l. 20 ॥ 16 *bh bhavate*, which a corr. corrects to *bhavatā* ॥ 18 *N om. sa* ॥ *N om. one muḥuḥ* ॥ 19 *ΨPPrp māmāpy* ॥ 20 *N tenābhikitaṃ* ॥ 22 *ΨPM enam* for *evam* ॥

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1 *Pr smṛta* ॥ 2 *M veditāny* ॥ *bh āśvāsitasva* (?), corr. by cop. to *āśvāsitas ca*; *N āśvāsitasva sa naiḥ* ॥ 4 *N nirṛtyam* for *nityam* ॥ *bh bhavataṃ*, *N bhavantaṃ* for *bhavatā* ॥ 6 *ΨPPrM graiveyakādikaṃ* ॥ 7 *N om. ca* after *uktaṃ* ॥ 8 *N tat sakūmata sarvaṃ* for *tatsaktam etat sarvaṃ* ॥ *N prasuptam* for *suprayuktaṃ* ॥ *Pr va* for *tava* ॥ 9 *A* corr. of *bh* corrects *nimittam* to *nirmittam* ॥ *ΨP bhagavān* for *bhavān*; *Pr bhavān*, but one akṣara before *vān* del. with gamboge ॥ 10 *Pr vrāhmaṇa tat gr°* ॥ *Pr sa māmāro-pakāri* ॥ 12 *bhNΨPPrMpBh pādārghā°*; *A* with us, but apparently corr. to *pādyārghaḥsina°*; *Bh pādārghāsanaśnānakhūdanapānabhojanādisatkriyāṃ* ॥ *bhN °ścādana°* for *°khādana°* ॥ *N ādisamatu* for *ādisatu* ॥ 19 *N dṛṣtvā °bravit*, *om. rājā* ॥ *N tvayaīdam* ॥ 23 *M bādhavitvā* for *bandhayitvā* ॥ *N śūlim*, corr. by cop. to *śūlim* ॥ 24 *N ārohayati*, *Pr āropayat* ॥

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1 *Pr taś* for *tais* ॥ *Pr buddhena* ॥ 2 *ΨPPrMp āgatyābravīc ca* ॥ *bhN ins. te* before *taś* ॥ *bhNAΨPPrM asmad*, *Bh asad*, apparently corr. to *asād* by cop., for *asmād* ॥ *N mumoca* ॥ 4 *PrM dakṣyāmi* ॥ 6 *ΨPM hastasparśān*, *Pr hastasparśyān* ॥ 7 *M dṛṣṭā* for *daṣṭā* ॥ 9 *N gāruḍika-tāṃtrika°*, *om. °māntrika°*, *P °māntrikabhaisajikā°*, *om. tāntrika*; *L¹ °mātriga-tāṃtrikabhaisajikā°* ॥ *bhN °kānā°* for *°kānya°*. *Bh gāruḍikamāntrikā bhaisajikā anyadeśavāsinaḥ*, *A gāruḍikā māntrikā* 1 *tāntrikā bhaisajikā anyadeśavāsinaḥ* ॥ 10 *bhN samuparacitaṃ* ॥ 11 *N bhramato* ॥ 15 *ΨP °mātrū tāṃ*, *N °mātrām* for *°mātrāt tāṃ* ॥ *Pr °kṛtamān* ॥ 16 *N pratyupajīvitām* ॥ *N om. tasya* ॥ *bh pñjām ca gau° ca*, the first *ca* deleted by copyist ॥ *N om. ca* before *kṛtvā* ॥ 17 *M anaṃ* for *amuṃ* ॥ 19 *M m* for *sarvam* ॥ *bhN atha* (*N* 1) *gatārthena* ॥ 20 *N mantritvena* ॥ 21 *bhNΨPPrp* (not

MBh) °sujana° for °svajana°, A sarvasajjanasametena, corr. from suhr(?)tsaj-jana°; Bh sukrtsvajjanasametena || AΨPPrM bhogādi°, Bh bhogādīnā tuṣṭenā° ||

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1 N °vāraṇa° for °vānara° || After iti, ΨPPrMp ins. 9 (1) kathā; P adds śrīḥ; Bh navamī kathā || flourish || 2 ΨP om. vā || 4 ΨP vinirvarttagi-tum || M sakaḥ for śakyaḥ || 8 bhNAΨPPrp nivāraṇīyāḥ, M na vāraṇīyāḥ; A suhrdaḥ kleśapathān nivāraṇīyāḥ; Bh and Śār. with us || 11 N tathā ca || Pr om. yan || 13 ΨP śrī || N damanaṃ for na madanaṃ || 14 N ayaṃtrinaṃ || Over ayaṃtranaṃ, gloss in bh: na phosalāve, and gloss on the last part of pāda 4: āpatśalerave (or °be) dṛṇapāme || 15 ΨP bhujamgaḥ sra°; M bhujamgastastari pi vā || 16 M vasanonmukhaṃ || 18 N vijñāpyamānā || M om. the words between pravartante and bhṛtya°, writing nṛtya° || M āyāte for āyatau || NPr dukkhapāte || 19 bh vāhyaḥ, N bāhyaḥ for grāhyaḥ || 24 N simhar āha || 26 bhN puruṣaś carati || Ψ tvariti, corr. to our reading; p svariti || M bhayāt pūrvam harttu vā || 28 N piṅgalakar āha || Ψ and perhaps bh śasya°; Pr °bhakṣyo, ΨPM °bhakṣo for °bhoktā; but cp. Śār. 30, 13 || N katha sau || 29 N om. sa before śaṣpabhuk || bhΨ śasya°, Pr śiṣya°, Bh tṛṇabhuk, A with us || N vedapādā || ΨPPrMp transp.: piśitabhujō (Pr add. ḥ) deva°; but cp. Śār. 30, 14 || 30 bhN bhojyapūtāḥ, ΨPPrMp bhojyabhūtāḥ; Śār. Bh with us. A bhojṛbhūtāḥ || N tadāpy || N ins. evam, corr. by cop. to enam before anartham || bhNΨPPrM (not ApBh) om. na before kariṣyati || 32 N jagati drohe || 33 In bh gloss on tejayati: tivrīkaroti ||

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1 N simhar āha || bhNΨPPrp (not AMBh) tvāṃ, corr. in p into thaṃ! || 4 N praveksyaṃ || 5 N pariśramaḥ || 6 N dundukasya, M dundakasya || M maṃṭtravisarppinī || 7 L¹ om. katham etat || PL¹ damana, om. kaḥ || 9 M anasyadrśaṃ || 10 In bh gloss on yūkā: jū || 12 Ψ puṣya, bhNPPrM puṣpā, Ap puṇyā for puṣṭā; Bh with us || 13 ΨP samvṛtā || N dunduko || 15 bhMp °subhaya° for °m ubhaya° || 17 M daivavāśāte for daivavāśān || 19 Pr samāyātā || 20 N ma for mā || After kutaḥ, a mark in bh by the copyist's hand refers to a marginal addition by the copyist, who inserts the following between kutaḥ and our stanza 257: uktaṃ ca | ehy āgaccha samāviśā-sanam idaṃ kasmāc cirāt drśyase kā vārttā kim u (Pr a for u) durbalo 'si kuśalaṃ prīto 'smi te darśanāt | evaṃ nīcajane 'pi yujyati grhaṃ prāpte satāṃ sarvadā teṣāṃ yuktam aśamkitena manasā harṃyāṇi gaṃtuṃ (gaṃtuṃ being corrected in bh from some other word which I am unable to make out) sadā || oḥi 3. NΨPPrMp have the words uktaṃ ca and the stanza in the text, ΨPPrMp transposing kasmāc ciraṃ (!) drśyase (Pr °te for °se) and prīto 'smi te da°. The

third pāda runs thus in $\Psi PPrMp$: *ity evaṃ* (Pr *eva* for *evaṃ*) *gṛham āgataṃ prāṇayinaṃ ye lūhāṣaṃty ādarāt*; in d they read *gehāni* for *harmyāṇi* || ΛBh *kutaḥ* | *gurur* &c. with us || 22 Pr *eka* || 23 Pr *eka*° for *aneka*° || Ψ *prākūrāṇi*, corr. to our reading, apparently by cop. || 24 N *āsvā*, om. *dilāni* ||

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1 N *manoratham* || 3 M *athirodhānamdamnāmāyatayā* || ΨP °*paśalaiḥ* || 4 bhN *sthalajalajakhecara*°; P *sthalajalajakhecara*°; M *sthalajalasakhevara*° || 6 M ins. *āsvādād* after *prasādād* || P *āsvādayitum i so 'bravit* || 7 NP so 'bravit || 8 N *asmacchayanād* || 10 M *kāyaṃ* for *kāryaṃ* || M om. *na* || 11 Pr *vi* for *vai* || 12 N ins. *uktam ca* before *tataḥ* || 14 p *karpāmṛtakathānake* || Pr om. *tayā* || 17 Pr *vrahma* || 19 M om. *vā kā* || 20 N *navasamāgatvāt*, M *navasamāgamatvāt* || 21 N *yadā* for *tadā* || 22 Pr *deśakāle* || ΨPPr (not p) M° ins. *ca* after *evaṃ* || 24 N *dr̥ṣṭapradeśe* || N *dr̥ṣṭo* for *daṣṭo* || M *ukrādadhē* for *ulkādagdha* || N *vṛścikadr̥ṣṭa iva*; M om. *vṛścikadaṣṭa iva* ||

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1 bhN *tvāritaram* || ΨPPr *pr̥ṣṭadeśam*, p *pr̥ṣṭadeśam* || 2 Pr *parirttakam*; *parivartakam* also Λ (spelling °*rtta*°); Bh *parivarttina* || ΨP *duṣṭo*, N *dr̥ṣṭo* || 3 Bh *kim api svedajātam* || P *kimci* | *sthadajavacanam śrutvā* &c. || bhN ΨMp *anveṣayeti*, Pr *anveṣayati*, Λ *anveṣaya iti*, Bh *anveṣayatha*, om. *iti*; cp. *tair*, l. 4. The reading of the other MSS. seems to go back to some copyist, who took *parivartakam* for the designation of a royal official; but it is a gerund in *am* enlarged by *ka* || Pr *rājavaca* || 4 N *duṃduko* || 5 M *dīkām* for *dīpikām* || 6 ΨPPr *maṃtavisarppinī* || $\Psi PPrMp$ ins. *nāma* before *vidhi*° || 8 After *iti*, $\Psi PPrMp$ ins. 10 *kathā* || 10 N *tyaktā svābhyāṃtarā*; ΨP *tyaktā* for *tyaktās* || N *bāhyā svābhyāṃtarikṛtāḥ* || 11 In Ψ , a later hand notes in marg. the reading which the textus simplicior has in the fourth pāda: [ya]thā rājā khukhudra[vaḥ] | *iti vā pāthah*. The bracketed akṣaras have now almost disappeared with part of the margin. Cp. WZKM. xvi. 269 || 12 N *piṃgalakar āha* || M om. *katham etat* || 14 In bh gloss on *asti*: *gate* || Bh *kasmim̐ści*, p *kasmim̐ścin* || M °*pari*° for °*parisara*° || bhNA $\Psi PPrM$ *jaṃbuko* (N *jaṃbūko*) *nāma caṃḍarava iti*, p *jaṃbuka iti nāma caṃḍaravaḥ*; Bh and Śār. with us || 15 Pr *sa kadāhāram* || bhN *kṣipām* || 17 In bh by a later hand over *sārameyais* in marg. *kutarām* || 18 N *bhayaṃkarātravarasta*° || Pr *pālāyamānāḥ*, Ψ *pālāyamānaḥ* || 19 ΨPM (not Pr p) *anupaviṣṭaḥ* || 20 In bh, a later hand corrects *yathāgataṃ* to *yathāgate* || 21 N *nīlikā*° || 22 ΨPPr (not p) °*saṃjītam* for °*rañjītam* || bh *saṃvarttinaḥ* ||

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1 bh 'syāgamam; N syāgamanam, corr. by cop. to syāgamatam; ΨP py āgamam, p pyāgamanam; Hamb. MSS., APrMBh with us; Simpl. h kutōbhyaḡatam || ΨP viñāḡite || 3 bhNAΨBh and Simpl. Hh viṇḡyān; in h anusvāra del. with gamboge; Simpl. I with us; Pr vaṇḡyā; M vadḡyān || 4 bhNΨPPrMp and Simpl. h chreyam; A and Simpl. H śreyam; Bh śriyam Simpl. I chriyam || 6 bhNΨPPr vrajata, A brajata, Simpl. h vrajataḡ, Simpl. H vrajataḡ; Bh and Simpl. I with us || 8 Pp °paṇjarāṇḡasthāḡ || 9 Pr °hiraṇa° || 12 N sthagitkāṇ || 13 bh ins. ca after °dhāratvam || N yena for ye || 15 ΨPPrMBh rājya for rājye; A om. rājye. Read rājyaśriyam with the Ψ-class ? || 16 Pr pura, om. taḡ (at the end of a line); ΨPMpBh puraḡ; Simpl. HIh tatpurataḡ || 19 bh ṡulakita°, corr. by a later hand; NΨ pulikita°, but in Ψ corr. by cop. || 20 ΨPPrM tārasvareṇa || 22 In bh gloss on vāhitā: vaṇḡcitā || 24 Pr pālayitum, corr. to palayitum ||

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1 After iti, Pr adds 11 kathā, Ψ kathā, with a small 11 over the line by cop.; p kathā, P kathā || 11 || flourish || ||, M kathā | 11 || Pr piṅgala āha, N piṅgalakar āha || 2 bhNΨPPrBh śrastāṅgo, M sastāṅgo, A grastāṅgo || 3 Pr adi for adya || N devapādāṇḡkitam || 5 N uktyotthāya || 8 bh arnivṛtam, NPr anivṛttam || 9 Pr om. 'py a || 10 p tathā ca || Pr janmāpi dukkhāya || 11 N sevakāvṛttir || 13 Over rkha of mārkhah cop. of Ψ writes ṡa; P mūrṡah || 14 bhN āhārann || M svāsthō || 15 In bh gloss on vakti: kutaru || Before vakti in Ψ vya, del. again by cop. || Pr va for na || Pr sacako for sevako || bh 'pīja, N pīja for 'pīha || 17 In Ψ carati corr. from carita by cop. || 20 ΨP °parokṡaṡ ca, corr. in Ψ by later hand to our reading || bhN parivittānuvarttinaḡ || 22 bhN pratyāsatyam, corr. by later hand in bh to pratyāsaktim; in Ψ gloss on pratyāsattim: āsannatāṇ || 23 In Ψ gloss on avahitamanās: sāvadhāna || 24 P sadṛṡyam || 26 bh sumuṡṡenā°, N suṡṡenā°, ΨPPrMp supuṡṡenā°, pu being corrected in p from some other akṡara; Bh supiṡṡenā°; Hamb. MSS. and A with us. We should perhaps read sumiṡṡenāpi, as the author uses the compound miṡṡāṇna p. 137, 13 || 28 bhN ko for kau || 29 bhN cimtḡya || M om. muhur || 30 om. damanakasya || 33 ΨPPrM °bhakṡaṇāṇ ||

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1 bhN āgatam; p āgamam, corrected to ā°; M āgama || N tad ya naṇḡta-ram || 3 ΨPPrMp upagataḡ || N samjīvakar || 4 bhN rājñā || 9 NΨPPrMp apūrvā°; M apūrvapratimāṇam viṡeṡo || 10 bhNAΨPPrMp yat for yaḡ; Bh (reading pratibhāviṡeṡo) yaḡ with us. Śār. also yaḡ || 15 ΨPPr °vihḡrti° || 16 Ψ jvāyate || 18 bhNPPrMp saduḡṡsaham, A suduṡṡsaham, Bh

suduhśaḥaṃ ॥ 19 N *drśan* ॥ 22 N *kuḥuka*° ॥ 23 M om. *damana* ॥
N ninimittā° ॥ 24 ΨP *pararamdhrānveṣiṇāś ca* ॥ M om. *evam etat* ॥ 26
N tatra twice ॥ 27 M *guṇayātinaḥ* ॥ M *ati* for *aviḥnāni* ॥ 32 N
sukṛtān yathā ॥ 33 bhNAΨPPrMp *asaṃbhinnārthamaryādāḥ*; Bh with us ॥

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1 M om. *uktam ca* ॥ 8 N *kaścid* ॥ 10 N *krīḍitaḥ* ॥ bhN 'bhi-
varttate ॥ 12 M *guṇād* for *guṇāśravaṇād* ॥ 15 Pr *tvadako* ॥ P *tavām-*
tikām, corr. by cop. to our reading; Ψ *tavāṃkitām*, corr. by cop. to *tavāmtikām*;
M *tevāmtikām*, om. *nāyātas ta* ॥ 17 PMp (not ΨPr) *gaṃgā* ॥ p *yāṃti* ॥
19 N *prthito* ॥ M *sthāpi* for 'sthy *api* ॥ 20 bhN 'bhāvaḥ *saṃ*° ॥ 22
N *usyase*, corr. by cop. to *usyate* ॥ Ψp *asmin sarasi*, but Ψ *ma* in margin, *hā*
having disappeared with the greater part of the margin ॥ 23 Pr om.
viḥaramāṇayoḥ ॥ 24 N *ulūkar* ॥

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3 Pr *am* for *aham* ॥ 4 Ψ *ivāḥvāse*, *vā* being del. again by cop. ॥
7 P *athu* ॥ ΨPPrMp *vane*, om. *padma* ॥ 10 P *priyasudbhat te* ॥ Ψ 'hamm ॥
14 bhNΨPPrp *vanijjāraka*°, Bh *vanijjāraka*°; A with us ॥ 15 bhN *pra-*
tyūṣe kāle ॥ bhN *prayāṇakaśaṃkham*; AΨPMpBh with us ॥ 17 ΨPM
anupaviṣṭo ॥ N *durnimittam ca*° ॥ 19 Pr 'pyākarṇam, om. *pūrṇam*; N
'pūrṇabāṇam ॥ N *ca ulūkanūdanikaṭavāsi* ॥ 21 bhNΨPPrM a° *vi*° *ca*
goṣṭivād iti, p *goṣṭi iti*; Bh *akālacaryā iti*, A with us. Then ΨPPrMp ins.
12 *kathā*, P adding ॥ flourish ॥ ॥ 22 P *viśamacittas* ॥ After *sarvathā*
(Pr 'thāḥ) ΨPPr the figure 12 ॥ 24 N *viśakumḥbapa*° ॥

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2 N, misreading the old-fashioned *jḥ* of bh, which is almost the same as
in our specimen, vol. xi, Table II, no. 9, l. 3 b: *saṃprojjitā*°, P *saṃprejhitā*° ॥
3 bhN 'praśneṣu (N 'sn° for 'śn°) *svinnomttaraḥ* ॥ 5 In bh gloss on *śikṣito*:
bhanyo ॥ 7 M *citra*° for *vicitra*° ॥ 8 bhNAΨPPrMpBh *paśūṇyā*° ॥
ΨPPrMp 'vinayābhimāna°; Pr 'mali, om. *naṃ* ॥ 12 N *grāhivittam* for
cittagrāhi ॥ 14 bhΨ *śasya*°; A *śaṣṣabhaksyaḥ*, Bh *śiṣyabhaksyaḥ* ॥ ΨP
āmiśaḥbha° ॥ 15 P *cittam* ॥ 16 Pr *vivāham saṃkhyam ca* ॥ 17
bhNΨPPrMBh 'śikharam, A 'śakharām ॥ 19 bh *bhadamtah*, corr. by cop.
to *tada*°; N *pradamtaḥ* ॥ 20 Ψ 'prṣitaḥ, corr. over the line to our reading;
P 'nrṣitaḥ, M 'trṣiḥ ॥ 21 M *enam* for *pānam* ॥ 22 M *pratisurabhigam*° ॥
N *mālatim* ॥ 24 Pr *upahāyāivam* ॥ 26 bhN 'rasāsvādulubdhā ॥ 27
bh *tatkarnnyavyajanapavana*°, N *tatkarnnyavyajapavana*° ॥ ΨPPr 'preṃṣitaiḥ, M
'preṣitaiḥ ॥ 28 bhNM *bhūmiprāptāḥ*, ΨPr *bhūmiprāptā*, P *bhūmim prāptā*;
Śār. SPA and Bh with us ॥ 29 bhN *roṣo* for *doṣaḥ* ॥

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1 bh °śyāmābhasom, N °śyāmāmbhasom ॥ 3 M phalaṇakatra for phaṇacakra ॥
 bhN °maṇayor ॥ 6 Pr mūrṣe for loke ॥ M ca mūrḥeṣu ॥ 9 N °prak-
 ṣṇana° for °pramlāna° ॥ 10 M °putrair for °putair ॥ 12 ΨPPr kāla ॥
 bhNpBh °racitaiḥ, AΨPPr °caritaiḥ, M °varitaiḥ. Our reading is that of
 Śār. ॥ N prem, then beginning of kḥo, then blank for one akṣara, then
 cālayan, cā of course being the misread second half of kḥo. In bh this
 passage has no defect whatsoever ॥ 16 Ψ svābhāvāt, corr. to our
 reading ॥ N vimṛśateti, ΨPPrMp gaṇayati for vimṛśati ॥ 19 M om.
 kuryuḥ ॥ M uṣtro ॥ 20 N damanakar ॥ 22 M sāgara° nāma
 vaṇivā (!); ΨPPrp om. vaṇik; p ins. sārthavāhaḥ after nāma ॥ 23 M
 mūlya°, om. bahu ॥ N °cailakasya ॥ 24 bh (not N) viṭakanāmā u° ॥ 25
 Pr celakabham ॥ 26 Pr viṣame 'smin for viṣamā, asmin ॥ M nā 'smen for
 'smin ॥ ΨPPrMp sthānake; the following na is supplied under the line
 in Ψ ॥ 28 bhΨ śaṣyam, Bh śiṣyam, A śaṣpāṇi ॥

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2 N om. simhaḥ ॥ 3 bhN atas for atha; in Bh the passage is
 altered. Śār. and Simpl. Hh atha ॥ 4 bhNΨP °rūpyam; APrp
 with us. In Bh this passage has been altered with the aid of the textus
 simplicior ॥ 5 N saṣ for sattvam ॥ 7 Pr tamaḥ for tataḥ ॥ M itihā
 for iha ॥ 8 N °citta° for °vṛtta° ॥ Pr sārthavāhaḥ for °hāt ॥ Over
 avagatā, gloss in bh: jñāta ॥ N avagatobhyupapattinā; in Ψ gloss in margin:
 jñātasamāc [the rest -āra ?- torn off with part of marg.] ॥ 10 Our MSS.
 except Pr with us paṃcāṣeṣu, corrected by gloss. of bh to paṃcāmeṣu, by cop.
 of p to paṃcāṣeṣu, which is the reading of Pr ॥ 11 bhN ātyayikāyadī;
 gloss. of bh separates yadī from the preceding and the following akṣaras
 by small vertical strokes over the line ॥ 12 bhNAΨPPrp sīdanto; in
 Bh this passage is altered ॥ bhN ayam for aham ॥ 15 Ψ reads exactly
 as our text; but a corr. adds a second kiṃ over rtthe of puṣṭyarthenēti. The
 r-hook of rtthe is in Ψ prolonged to the middle of the horizontal stroke
 of ne (written णे). Hence PL¹ adopting the false correction and taking the
 prolongation of the r-hook as an ai-stroke, puṣṭyarthe kiṃ naiti; M puṣṭyā
 kiṃ naiti ॥ N simhar ॥ 17 In bh gloss on mamōpānayaadhvam: yūyam ॥
 bhN teṣām for tato ॥ 18 bhN ūceis for ūcus ॥ 19 N krīḍayā ॥

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1 Pr ins. pavatā after bhavatā ॥ N om. param ॥ 2 bh(not N) āste,
 M asmiṃ for asti ॥ N śṛṅgāla ॥ 3 ΨP vinyappa ॥ 4 ΨP tiṣṭatu ॥
 ΨPPrMp and Simpl. H om. gṛham; Bh A and Simpl. Ih with bhN ॥ 5
 Pr upadiśya for uddiśya ॥ 6 Pr svāmina ॥ 8 N diśo for devādeśo ॥

11 Over *pāpādharma*, gloss in bh: *he* || Pr *yaty* for *yady* || ΨPPrMp *vyāpādayisyāmi*; Hamb. MSS. with bhN || 15 Ψp *pradhānam*, corr. by the copyists to *pradhānam*; but the original reading is still well visible || 18 N *abhaya-pradhānam* || 19 Pr *sva* for *sa* || 20 Pr *prayati* || 21 bhN *sva* for *svam* || 22 In bh, *nya* of *anyathā* is partly worn off, but still to be made out with certainty; gloss. however writes over it *nya* in order to ascertain the reading. The copyist of the MS. to which N goes back, misreads the original *nya* for *tha* and takes the second *nya* for a correction; hence N reads *atha anyathā asmākaṃ* || 24 M *ya* for *ye* ||

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1 bhN *tasmād asmābhiḥ* || 2 bhN ins. 'pi before *vahni*° || 5 PL¹ *yasmin* for *tasmin* || 6 N *nābhigaṃdhe* || ΨPPr(not p)M *bhavaṃti* for *vahaṃti*; but cop. of Ψ adds in marg.: *vahaṃti pāṭhaḥ* || 7 Pr *rācate* || 8 M *tam* for *tān* || 9 bh *mahatī vesthā*, corr. by gloss. to *mahatī vecchā*; N *mahatī vasccā* || 10 bhN *kṣudrāt* for *kṣudrogāt* || 11 N *paralokasya pra*° || ΨPPrp *śarīra*°, M *śarīre*° for *svaśarīra*° || 13 N *bhṛtyeṣu* for *bhṛtyasya* || 16 ΨP(not PrMp) om. *prāptaṃ* || 19 Pr *devasyāpyūyātānā mama* || 20 bh *svarggaśaktir*, N *svargaśaktir* || 21 N *mṛtyo* || 22 In Ψ *padam* corr. from *madam* by cop. || 23 ΨP °*bhakṣiṇāt*, in Ψ corrected by copyist; but the correction is not clear, as the caret, which is put as deletion mark under *i*, looks like part of the *i*-stroke with a dot to its right, the angle being not closed ||

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5 N *prāpta* || 6 Over *apasara*, gloss in bh: *tvaṃ* || Pr *tathānuṣṭitaḥ* || 8 PPrp °*dhāraṇam*; M *prāṇam* for *prāṇadhāraṇam* || ΨPPrMp add. *yataḥ* after *uktaṃ ca* || 12 bhN *svalpakāyaś ca jā*° || Between *svajātiyaś ca* and *nakhā*°, bhPPr ins. *śāca*, NΨ *śvāca*, M *śvāva*; p *ścāravaca* deleted by smearing with gamboge; A ins. *ca*, deleted by smearing with gamboge; Bh with us || N ins. *ca* after *eva* || 13 N *dvīpi* for *prāṇaiḥ*. This seems to have been, in some previous MS., a correction of the faulty *dvīpi*, p. 79, l. 19, written in the margin and put into the text in a wrong place by some thoughtless copyist || 16 ΨPPrM *etadārthaṃ* || M *saṃsagram* for *saṃgraham* || 17 M °*vasāneṃte* for °*vasāneṣu na te* || 18 N *aparasaratu* || ΨPPrMp *prabhuṃ*; Pr om. *svaprabhuṃ* || 19 N *dvīpi* (see remark on 79, 13) || 20 N *sarggavāsah* ||

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1 Pr *śobhanāny* (om. *vacanāny*) || 3 ΨPPrMp *viññāpayāmi* || 4 Pr *yuktaṃ muktaṃ* || 5 bhNΨPPrp *nakhāyudhatvāt kathaṃ*, M *nakhāyudhatvā kathaṃ*, A *nakhāyudhatvāt tat kathaṃ*, Bh *nakhāyudhas tat kathaṃ* || 7 N

manasyāpi || 9 In bh, *vijñāpayāmi* has been corrected, perhaps by cop., to *vijñāpayāmi*, but the correction is not very clear. N with the other MSS. || 12 N *mayobhaya*° || 13 bh *pa*, N 'pa for 'pi || M om. *nti tāṃ ga* || 14 N *projjita*°, a misreading originating in the old-fashioned form, which *jḥ* has in bh; see remark on 74, 1 || M om. *yāṃ gatiṃ* || 16 Pr om. all between °*nayano* and *bahavo*, l. 21, inserting the missing text after *rājā*, l. 22, and repeating the words from *bahavo* to *rājā* incl. || 17 N om. *taḥ a*, writing *bhaksitohaṃ* || 18 After *iti*, ΨPPrMp add *kathā* | 13 ||; P adds a flourish || 20 bh *grḍhraparicāra* and °*paricārād* || 22 N *liṇyeta* (pse in bh resembles *ṇṇe*); M *lipsate* || bhNPr (in both places, see above, l. 16) °*pravāritas*, M °*pravaritas*, p °*prasāritas*; AΨP with us; Bh °*pratāritas ca* || P *vicāritas-turājāvicārākṣamo* for *vicārākṣamo* || 24 P *paricāro* || 25 ΨP *āhaḥ* ||

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3 Pr *pathyodanaṃ* || bh *maḥāṃjanastambhāṃ*, corr. by corr. to *maḥājana-stambhā*; N *maḥājanastambhāṃ* || 6 ΨPrp *bhayānakam*, P *bhakānakam*; M *bhayānaka* || 8 In bh gloss over °*dupasarpaṇam*: *sevā* || ΨPp *evāsreya*, in p deleted again || N om. *iti* || Gloss of bh in margin *rathakāreṇōktam* || 10 M *bhaksitavyaṃ* || NΨPPrMp *bhrātrjāyopa*° || 11 N *tataḥ* for *yataḥ* || 13 bhN *bhakṣa*° || ΨPPrMp om. *ghṛta*, which in p is supplied in the margin || 14 A °*sākhavartti*°; Bh with us || N °*khādyā*° for °*khādyaka*° || 15 Pr *kṛtaya* || 16 Ψ *pradatta*, bhN *pradattā*, corr. in bh by corr. to our reading || 17 Ψ *pratyaham āgaṃtavyaṃ*, but *trā* add. in marg. by cop. || 18 M om. *ca* after *evaṃ* || M *prītipūrvam* || 19 In bh gloss on °*vihitasauhi-tyaḥ*: *trptaḥ* || 20 Pr om. *na* || 21 bh *gacchasi*, N *gacchāsi* ||

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4 Pr °*māsenā* || 5 ΨPPrp *tat śrutvā* || Over *karīṣyāvaḥ*, gloss in bh: *āvāṃ* || 7 N *bhavatopi* || M *viśeṣam*, om. *viśiṣṭam bhakṣya* || 9 N transp.: *atha ra*° *siṃhaṃ dūrād eva duṣṭa*° || 11 bhN jump from the first *ārūḍhaḥ* to the second *ārūḍhaḥ*, l. 12, om. one of them and all between them || 12 Pr *āyāṃtaṃ* || 15 After °*yāśritānām*, ΨPPrMp add 14 *kathā*; P adds a flourish || 17 M *mṛdu nāny*, om. *nā salilena khanyamā* || 18 In bh gloss on *avapūṣyanti*: *nāsaṃ prāptumvamti* (!), in Ψ gloss by cop. *hīnāni bhavamti* || 19 In bh gloss on *upajāpa*°: *bheda* || 21 Pr om. *yuddhāt* || N *yuddhate*, a misreading for the old fashion of writing *e* by a vertical stroke before an akṣara || 22 N *ye* for *yān* || Pr °*saṃdhais* || 27 Pr *sukhāvaddhan* ||

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2 bhAΨPPrMpK unmetrically *dvipaturagasacāmarāḥ*, N *dvipaturagasa-mācarāḥ*; Bh with us || 6 bhΨPPrMBh *tathāpy*, A *tathāpi*, N *tayāpy* for

tad apy || bhN *uktam* for *ayuktam* || 9 M om. *ca* after *āha* || 12 N *ṭididibhād* for *ṭittibhād* || 13 Between *etat* and *damanakaḥ*, M ins.: *damanaka āha* | *katham etat* || 15 bhNΨPPrM *jūṣa*°. Corr. of bh writes *ū* over *jū*; ApBh with us. As to the origin of the corruption see the form which *jñ* has in our Table II, no. 9, l. 3 || 17 N *parivṛtā* for *pativratā* || 18 N *datukāmābaddhaphalā*; Pr °*lūvadlha*°; M °*ṣalā* for °*phalā* || 20 M *prasave* || ΨPp *ṭattibho*, in p corrected || bhN *natv* for *nanv* || 21 N *prasurveti* || 22 Pr *abhyarthah* || bhNΨPPr *sa dūram*; correct our text, which gives the reading of ABh || 24 ΨPPrM (not p) *era* for *eṣa* ||

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2 N *dr̥ṣṭvāita* || M om. *durāsadam koṣayati* || 3 N *gr̥ṣmātapas ta*° || 4 N *madāṃdhasya nāgasya* || Over °*nāgasya* gloss in bh: *gaja* || 6 Pr *maru*, om. *ti* || M *prabhāke* for *prābhātike* || 8 M om. *kumbha* || 11 Over *apahara* gloss in bh: *tram* || In bh gloss on *matto*: *sakāsāt* || N om. *pādas d* of *āryā* 320 and *ab* of *āryā* 321 || 14 Ψ om. *sā*, but cop. supplies it in marg. || 16 N *hānyā* for *hāsyo* || bhNΨPPrMp *bhaviṣyati*, A *bhaviṣasi*, Bh *bhaviṣyasi* || 17 In bh gloss on *hadate*: *karoti* || 18 Ψ *rātmanah* || ΨPPrM om. *svayaṃ* || Pr *sārāsāre*, om. *iti*; ΨPp (not M) *sārāsāreti* || *veti* all our MSS. || 19 Pr *ākhā* for *ātmā* ||

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2 N *kāṣṭābhṛṣṭo* || 3 N *ṭiddilhar* || 5 In Ψ *nāma* added over the line by cop. || 8 ΨPPrMp transp.: *sara idaṃ* || Pr *anya* || 11 N *viyogaḥ du*°, ΨPPrM(not p) *viyogāt duḥkhāc* || bhNM om. *ca*, writing bhN *duḥkhād*, M *duḥkhān* || 17 ΨPPrMp *sahānetuṃ* || 18 bhN *asty*, ΨPPrM(not p) *abhy* for *asty*; Bh with us; A *asty apāyaḥ* || 19 bhΨ *daṃṭasaṃdeṃsena*, but in Ψ the *e*-stroke deleted again by cop., N *daṃṭasaṃdeṣena*; A *daṃṭaṃ* | *sadaṃsaṃdaṃsena*, Pr with us ||

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1 ΨP *pyaṣṭi*° for °*yaṣṭi* || 2 N *bhaviṣyati* || 4 ΨPPrMp °*nagarasyō-pari*°; ABh with bhN || 7 M *śrutvā palād*, om. *sannamṛtyuś cā*; Pr ins. *am* after *cāpalād* || 8 bhP(not p) *bravan* || Ψ *eva vāsrayāt*, corr. by cop. to *evāsrayāt*; hence PPrMp *evāsrayāt* || 9 Pr *nītilaḥ* || 11 N om. °*haṃ* || Before *iti*, bhNAΨPPrMp ins. *api* (*hitakāmānām api iti*); Bh with us || After *iti*, ΨMp ins. *kathā* 16, PPr *kathā* || 16 || P adds flourish || 13 ΨPPrMp °*matis tathā* || 14 bhN *ete* || P *mukham* || In Pr gloss by a later hand on *yadbhaviṣyo*: *daivaparo* || 15 M *sā kathāiti* || 17 bhNA °*drahe* for *hrade*; in bh gloss over °*drahe*: *hrade*; Śār. 45, 8 with ΨPMP || M *mahākāyo*, om. *yās tra* || 18 N ins. *ca* after °*vidhātā* || 20 Pr *matsyabamdhūnām* ||

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1 Pr *paresvo* ॥ 2 Pr *apicchinnam aśrotasam*; in Ψ, *avi*° corr. from *api*° by cop. ॥ 5 N *tatsamayopacitā* [corr. by cop. to °*ta*°] *karmanā* ॥ 7 N *tā* for *vā* ॥ M om. *vā na vēti* ॥ bhN *cēti* for *vēti* ॥ 8 Pr *parivaktum* ॥ 9 Pr om. *ca* ॥ 11 Pr *siddhyati* ॥ 12 bhN Ψ P Pr M p *eva* for *eṣa*; ABh with us ॥ 14 bh Ψ P Pr M °*samete*; ABh with us ॥ 16 bh N A Ψ P Pr M *jalasyāmtar*, cp. Śār. 46, 1; p Bh with us ॥ 17 bhN *jalād* ॥ 18 N *sthitaḥ* for *sthāpitaḥ* ॥ bhN *jalāśrayam*, Bh *jalāśraye*; A with us ॥ N om. *pravīṣṭaḥ* ॥ 19 bhN Bh *samullasan*; A with us ॥ Pr °*laguṭa*° ॥ bhN °*jarjitaśarīraḥ* ॥ 20 Pr *taḥ* for *taiḥ* ॥ 21 N *bravīt* ॥ After *iti*, p adds *kathā*, Ψ P Pr M 17 *kathā* ॥

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1 bhN *tatra* for *tan na*, in bh corr. to our reading by corr. ॥ 4 Pr *devaḥ*, bhN p *iva* for *divaḥ*; in N, *ḥ* has been added subsequently ॥ 8 bhN *śiśūnām* for *śūnyam* ॥ 9 bh transp.: *yad ā° me*; N with the other MSS. ॥ 11 Ψ P Pr M p ins. *yan* before *na* ॥ 13 For *bhadre* Pr *ti* [this corr. from some other akṣara by cop.] *ṭti*, with *bhī* add. over the line ॥ Ψ P Pr M p *yad* for *yāvad* ॥ 14 Pr *āyaputra* ॥ 15 Ψ P Pr M *samudre* *vigrahaḥ*, but cop. of Ψ adds *na* exactly over *dre*; p *samudreṇa* *vigrahaḥ*, corrected by third hand to our reading ॥ 16 M *apidaitvātmataḥ* ॥ bhN *samutsakaḥ* ॥ 18 N *prāha* ॥ Pr *priyaṃ* ॥ 20 Pr *krtró*° ॥

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1 In Ψ gloss by cop. on *vipruḥ*: *biṇḍu*; the same gloss in p by third hand ॥ Ψ P °*vāhinyām* ॥ At the beginning of a new page, Ψ repeats the preceding words from *sakalam* (incl.) 88, 21 to *camvā* incl., but this repetition is bracketed by cop. ॥ Pr *aśrayethajalpitenā* ॥ 2 N *prāha* ॥ 3 Ψ P M p (not Pr) *anirveda* ॥ bhN °*sannibhāḥ* ॥ 5 N om. *yataḥ* ॥ 6 Pr *pau*, om. *ruṣam* ॥ 10 M ins. *hiṃ* between *api* and *vihagān* ॥ 12 bh *samudro*, and an *o*-stroke over the line, corr. by corr. to *samavā*; then the copyist leaves out a blank for 5 akṣaras, filled in by the corr. with *jahadurjayah*, *jaha* being again corr. into *hi*, the reading being now *samavāyo hi durjjayah*; but the corr. adds beneath the line *samudāyo hi*; N *samavāyo* for *samudāyo* ॥ bhN *hi durjjayah* for *jayāvahāḥ*. Hamb. MS. H *balāvahāḥ*; Bh *samavāyah sudurjayah*, A with us ॥ 13 The § of *āveṣṭyate* in bh is so small, that *ṣṭya* looks almost exactly like *dya*; hence N *āvedyate* ॥ 15 bh N A Ψ P Pr M p *caṭakā*; but cp. p. 90, ll. 3 and 15. Bh with us ॥ 16 bhN *mahatām ca virodhena* ॥ 17 M *ṭṭṭibha prāha* ॥ 19 Ψ °*gahane pra*°, corr. to our reading by cop. ॥ 20 Pr *saṃtatikāler* for *saṃtatir* ॥ 22 N *caṭakayugmam āśritām* ॥

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1 In Pr gloss on *puṣkarā°* by later hand: *śuḍādaṇḍeṇa* (1) || P *śirṇāni* ||
 2 Ψ *caṭakayugā*, writing the following *laṃ* so as to cover part of the wrong
 ā-stroke; P *caṭakayugālaṃ* || 3 N *sthūpatya°* for *svāpatya°* || 5 M
tadadu [2nd hand adds *h*] *khita*, om. *duḥkha* || 8 bhΨPPrMp om. *ca*
 before *mūrkhānāṃ*; bhΨPPrM insert it after *mūrkhānāṃ*; NABh Hamb.
 MSS. with us || 11 ΨPPr *tadduḥkkhāl* || Pr *anertho* || M *niṣevatā* ||
 13 M *upatiṣvati* || 15 ΨPPr (not p) *caṭakā*, M *chaṭakā*. bh seems to
 have had originally our reading, but corr. to *caṭakā*; N with us || N *madān*
ma saṃ [*saṃ* deleted by cop.] *ma saṃtāna°* || 17 bhNAΨPPrMBh *kiṃcid*;
 see above, p. 32 || 18 bh *vinivartate*, but *vi* del. by cop. N with us || M
 om. *viṣamāsu* || 20 ΨPp *apakṛtya*, in Ψ with a small *u* over the initial *a*;
 but with bhNPr the Hamb. MSS. have exactly the same readings as our
 text, except Hamb. MSS. *kṛtaṃ* for *naraṃ* || Pāda c in M only: *upakṛte*
yoḥ || 22 Pr jumps from the first *syād* to *syāt* 91, 2, om. one of them and
 all between them || 23 N *sarpo* for *sarvo* ||

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1 M om. *tathā ca* || 3 Pr *nivṛttiḥ* || 4 Pr om. *paraṃ* || 6
 bhNAΨPPrMp *caṭakayā*; Bh with us || 7 bhNAΨPPrMp *caṭakā*, M *caṭa*-
kāṃ; Bh with us || 8 N *sāhāryyaṃ* || 9 N *makṣikā prāha* || N *bhadre* ||
 10 N *jamtūko* || 13 ΨPPr *vikalpyante*, M *vikalyaṃ* for *vikalpante*. In Ψ
 gloss by cop. *vikalpyaṃ na prāpt[avyam i]ti 12 jñāyā*. The bracketed
 syllables I supply by conjecture. In the MS. they are torn off with part
 of the margin || 16 In bh *janasya* corr. to *gajasya* by corr.; N with us ||
 N *gatā* for *gatvā*; M *gatāsyā* for *gatvā tasyā* || 17 N *nimīlito* || 18 Pr
taṭa°, om. *gartā* || 19 N *jalāśraye* || bhNΨPPrMp *muktvā* for *matvā*, in p
 corrected to our reading, which is that of A. Bh *gatvā* || 20 bhN
patilaḥ, *ta* being corrected by the copyist of bh from *tva* || 21 ΨPPrM
nimīlitākṣaḥ ||

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1 bhNAΨPPrMp *caṭakā*, M only *vaṭa*; Bh with us || After *iti*, Ψ adds
 || *kathā* 18, P *kathā* || 18 || flourish ||, Prp 18 *kathā*, M *kathā* || 18 || 2
 bh *suhṛtsamudayena*; N *suhṛtsamudāya vinā na* for *suhṛtsamudāyena* || N om.
iti || 5 N *tenaivam* for *naivam* || 7 N °loha° for °loṣṭa°, omitting
nicayāḥ and the following words to *sya* (excl.) of *mahodadhivigrahasya*, l. 9 ||
 bh °niścayāḥ || Pr *pūrayāmiḥ* || 9 N *prāttakālaṃ* || 10 N *nyagrodha*-
vāśi || 11 M *vāsyati* for *dāsyati* || 12 N *śrāvyaṃ* || M *vṛddhā ye*, om.
nāṃ te vṛddhā || N om. *hi* || 22 bhN *kāle kramāt* ||

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1 Ψ *kathācit* || 2 *M āhārārtha* || 3 *Pr haṃsāvāsedu* || 4 *M kṛtāhārā* for *°vihārā* || 6 *bhN °baṃdha°* for *°bandhana°* (*N °gyasanam*) || *M ma* for *mama* || 7 *N sarvépi vi°* || *bhNAΨPPrM* (not *p*) *sma*, in *A* visarga added over the line; *Bh* with *us* || 9 *M athāsau prāha* || *bhNAΨPPrBh kuruta*, *M kurut*. *M*'s reading is to be explained by an *ai*-stroke of *°तिस* (i.e. *°tais*) l. 12, whose left-hand end goes exactly to the nether end of the vertical *ta*-beam and which looks like *virāma* || 10 Ψ *PMp sameti*, *Pr samete* || *M hir* for *bhavadbhir* || Ψ *PPrMp mṛtarūpenā°* || 14 Ψ *PPrPp viśraddhamatinā*, *M viśnaṣkamatinā* || 15 *L¹ ins. sa* after *kramena* || *N sarvepi* || *N °miti°* for *°mati°* || 18 After *iti*, Ψ *Pr* add *kathā* 19 || ||, *P kathā* || 19 || flourish || ||, *M* | *kathā* || 19 ||, *p kathā* 10 (!) || 19 Ψ *PPrMp* ins. *pi* after *sarve* || *NΨPPrPp* only *haṃsāṃtikam*, *M haṃsātikam*; *ABh* with *bh* || 21 *M eka* for *eva* || 22 Ψ *PPrM ākramdaraveṇa* || 23 *M om.* *'pi* after *garuḍo* ||

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1 *bhN samāyātaiḥ* for *samaye taiḥ* || *M °viyogakam duḥkham* || 2 *N patirājñe*, corr. from *patirājāya* by cop. || 3 *bhN °jivito* || 5 In *bh* gloss over *pracchannam*: *guptam* || 6 *M huduḥ* (sic!); *Pr huḍaḥ ke*, om. the following akṣaras to *nagātṛo*, l. 10 || 10 *Pr ta* for *tatra* || 12 *Pr sarvattaḥ* || *N °tacum* for *°tanum* || 13 *N upagato* || 16 *Pr om. tan*; Ψ *PMp om. ta* of *tan*, writing *nnūnam*; in *p ta* has been supplied by 2nd hand || 19 After *iti*, Ψ ins. *kathā* 20 ||, *PPr kathā* || 20 ||, *P* flourish || ||, *M kathā* || 20, *p kathā* 19 ||

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1 *N prāha* for *āha* || 2 Ψ *Pp abhikiti* || 3 *N garuḍa prāha* || 5 *N om. na* || 8 *M tataḥ* for *tat* || 10 *M om. na* || 11 *Pr kalaval* for *putraval* || *N lābhayen* || *bhNΨPPrPp* (not *M*) *chreyam*, *A śreyam*; *Bh* with *us* || 14 *N samānitās* || 16 *Pr ālokyā*. In Ψ , *avalokya* has been corr. from *ālokyā* by cop. || *Pr pramyōvāca* || 18 *bhN bhagavan lajjayā* || *Pr om. mayā* || 19 *bhN cchalatām* || 22 *N bhagavatā muktam* for *bhavatā* ||

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1 In *bh*, *samudrād a°* has been corr. by corr. into *samudrāṃḍakāny*, which is also the reading of *N* || *M saṃtoṣāsura°* || 2 *bhN gacchāmaḥ* || 3 *Pr ānyaśīram*, Ψ *PMp āgneyaśaram* || 5 *bhΨP °cakitam sakalā°*, in *bh* corr. to our reading by cop. || 8 *N ajñāyeti*. After *iti*, *PMP* ins. the number 21, omitting *kathā* || *bhN avagatas tatvārthaḥ* || 10 *bhNAΨPPrMpBh praśastāṃgaḥ* (*N °ṃga*). Cp. Śār. 47, 4, and above, 70, 2. In *SP* and *Simpl*.

the passage is altered. The corruption of our MSS. of Pūrṇ. may originate in a correction of some previous MS., where *sra* or *śra* was written over *śa*, which some copyist misread for *pra* || 13 N *utthāya* for *uktvā* || M *karaṭasakāśaṃ* || 14 bhNΨPPrM *bhīmḍitau*; ApBh with us || N *karaṭaka prāha* || 15 bhN *jñāsyasi bhavān* || N *karaṭaka prāha* || 17 bhN *ivāmbhasā* || 18 N *damanaka prāha* || 20 N om. *hi* || 22 N *kṣamayo* || N *niṣṭā* for *viṣṭhā* || M om. *vā niṣṭhā* || N *yaśyeham* || 24 N *damanaka prāha* || 27 bhN *pūvāpakāriṇaṃ* || 28 PL¹ *anyatra* for *anyac ca* || bh *viḥato*, N *viḥito* for *nīḥato* || bhN *eva* for *eṣa* || ΨPMp (not Pr) *bhaviṣyasi* || 30 N *caturakopamā* || 31 N *karaṭaka prāha* ||

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2 bhN °*caturakāśaṃku*° || 5 ΨPPrMp *āśritaḥ* || 8 ΨPPr (not p)M om. *te* || 11 N *svāmi* || N *buddhipraveṇa* || 12 N *tathā* for *yathā* || N ins. *ca* after *vyāpādayati* || 13 bhNAΨPrp *akṛtaṃ*; PBh and Simpl. MSS. H¹h with us || 14 In Ψ gloss by cop. on *tām*: *buddhiṃ* || 17 N *variṣyāmi* || PrM *tataḥ*, ΨP *tata* for *tac* || 18 ΨPPrMp om. *bho* || 19 N *adhikalpaḥ* || 20 bh *dviguṇālābhena*, corr. to our reading by cop. || 21 Ψ *prāṇaṃ bhavati*, but *yātrā* supplied by cop. under the line || 22 N *śaṃkukarṇa prāha* || 23 M *evaṃ deva* for *etad eva* ||

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3 bh *tataścaścaturaka*, the first *śca* del. by cop. || 5 P °*āstasamayas*° || 6 N *caturaka prāha* || N *tram* for *evam* || 9 Ψ *idatm* || ΨPPrMp *eva* for *evaṃ* || ΨPPrM *pratipanna* || bhN *siṃhamatāḥato* || 11 Pr *āha* for *āsa* || 12 N *stvihaṃ* for *siṃhaṃ* || 16 N *kravyamukha prāha* || 19 N *caturageṇā*° || 21 N *kenāpi*, *pi* being deleted by cop., who continues *gram* || bhN *uṣṭram* for *uṣṭra* || 22 N *vyāpādaya ity* ||

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2 N *deśaṃ gataḥ* || 3 M *kiṃcint ta sṛtya* || 5 M *evaṃ sminn* for *etasminn* || bhNAΨPPrMpBh *dāserakanātho*, M *dāserakānātho*; Simpl. MSS. H *mahādāserakasārtho*, I *mahādāserathakasārtho*, h *mahān dāseraja*[*ja* del. by corr.]*kasārtho* || 6 ΨPPrM *grīvābaddha*° || bh(not N)AΨPPrMp °*raṇatkāra*° for °*raṇatkāra*°, M *grīvābaddhavyatā*[corr. to *ta*]*ghaṃghaṭhanatkārakārī* || N *samāgati* || 7 ΨPPrMp *siṃhaś caturakam* for *siṃ° ja*° || 10 bhΨPPrMp *gamyatām* 2; in N, *ra* is written for 2, the copyist foolishly misreading this figure || 11 bhNAΨPPrMpBh om. *mām* || 12 N *caturaka prāha* || 15 bhNΨPPrMp *grhī*° (in bh corr. by cop. from *grahī*°) for *grahī*°, M *gahī*°; Bh *grhīsyāmi*, A *grahīsyāmi* || 16 M om. *pitṛ* || 17 N *grupaiti* for °*bhyupaiti*° || 20 After *iti*, Ψ ins. *kathā* 21 ||, PPr *kathā* || 21 || P adding

flourish ॥ ॥; p *kathā* 21, M *kathā* 1 21 ॥ 21 N *taddanyenāpi* ॥ 22 N *nirjanavanam* ॥ Pr *svāmi* ॥ PL¹ *ca* for *hi* ॥ 23 N *dūrastho smāti no* *svaset* ॥ 24 bhM *dīrghe*, corr. in bh by corr. to *dīrgheu* ॥ N *bāhu* ॥ ΨPPrM *pramādinām* ॥ 25 Pr *ivānusarāmi* ॥ N om. *matvā* ॥

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5 Pr *nitya* ॥ APrM *anāyikṛtaṃ* ॥ 8 bhPrMp °*vikīrttita*°, ΨP °*ekīrttita*°, N °*vikīrtita*°, in p corrected to our reading; ABh °*vikarttita*° ॥ N *svaśṛṃgābhyaṃ* ॥ 9 bhN *kasmād* for *tasmād* ॥ Pr *apitya* ॥ 10 Pr *karakāḥ* ॥ N *paraspara* ॥ bh *sākṣepaṃ*; the cop. writes 2 over *kṣe*, 1 over *paṃ*; N *sāpekṣaṃ* ॥ 12 M *tata* for *tatas* ॥ M om. *na nītitattvaṃ* ॥ 16 Over *avidhinā*, cop. of Ψ writes *yā dhavitu*, N *tvaṃ vidhinā* ॥ M *dadodyamau*, ΨPPr (not p) *daṃḍodyamau* ॥ 19 ΨPr *sāmaivā*° in Ψ corr. from *sāmnaivā*° by cop.; P (not p) *sāmevā*°, M *sāmnevā*°; *sāmnaī*° also Hamb. MSS. and ABh ॥ 21 Pr *mūha* for *mūḍha* ॥ bhN *maṃtrapadam* ॥ 23 N *sāmādi* ॥ Pr *daṃḍamaryamto* ॥ 27 M om. *siddhiḥ syāt tatra* ॥ 31 Pr *satvakhitā* ॥

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2 In Ψ gloss over *balavatām* by cop: *eteṣāṃ* ॥ bhN *upāyāḥ krānti*° ॥ In Ψ, gloss by cop. upon °*yākrānti*°: *prasara* ॥ 3 ΨPPr (not p) *atibhūmigato*, with gloss in Ψ by cop.: *ahaṃkāra* ॥ M *yāto* for *gato* ॥ bhN *ātmā vi*° ॥ 5 Pr *yā* ॥ bhPr (not Ψ) PMpBh *labdheṃ*°, N *laddheṃ*°, A *labdhe*° ॥ Pr °*nigrahā* ॥ 6 bhN *dharmena yā* ॥ 7 M *saṃjayate* ॥ 9 Cop. of Ψ om. the words *tad yathā* &c. to so excl. line 10, but supplies them in marg. ॥ 10 P °*vibhāgme*, L¹ °*vibhāṇma*, PrM °*vibhāgena*. The readings of PL¹ are misreadings of the form which *go* has in Ψ, where a small stroke unites the second vertical stroke of *g* with the somewhat longer second *o*-stroke with the result that it looks like *gma*. The copyist of the archetype of PrM took it for *ga na*. The first *o*-stroke before the aksara was naturally taken by the copyist of P and that of the archetype of PrM as *e*-stroke, whereas the copyist of L¹ took it for the initial stroke of *ṇ* ॥ After *iti*, ΨPPrMp ins. *paṃcāṃgo maṃtraḥ* ॥ 11 Over *mahātyayo*, gloss by cop. of Ψ: *vināśa* ॥ bh *taṃdava*, the corr. writing 1 over *va*, 2 over *da*; N *taṃvaṃda* for *tad atra*; ABh with Ψ ॥ 12 N *vinipātaś* for *vinipātapratīkāraś*, Ψ °*kāraḥ kāryasiddhiś cēti paṃcāṃgo maṃtraḥ*, the words from *sōyam* incl. to *maṃtraḥ* incl. being bracketed by cop., who writes again *sōyam* and the following text to °*kāraś* ॥ bhNΨPPr (not p) MBh *bhinnasaṃdhānam*, A *bhinnasaṃdhyānam* ॥ 15 N *pātayitūśakti* for *pā*° *a*° *śaktir* ॥ ΨPPrMp *eva* for *asti* ॥ Pr *nākho vṛddhartum* ॥ Bh *utrapiṭiṃ*, M *utripīṭi*, Pr *utlipiṭiṃ*, bh *ṭaṃkanikāṃ*, N *ṭaṃkanikāṃ* for *utripīṭiṃ*; cp. WZKM. xx. 402; AΨP with us, Simpl. MSS. H *utrapiṭiṃ*, I *utrāpaṭiṃ*, h *atrānāpaṭin* ॥ 18 N *catuprabodhanam* ॥ ΨPPrMp

ivāṃdhakṛt ॥ 21 Pr ins. *karam* before *karaṭakaḥ* ॥ M agūt for *agamat* ॥
 23 bhNΨp *nīcamanānu*°, in Ψ corr. to *nīcamanonu*°, which is the reading of
 PPrM; in p first corrected to °no°, then to °tā°; in Ψ gloss: *bhavaṃti*. Śār.
 SPc, ABh with us. Cp. SPK; n(v) *nāṃcamatānuvṛttino*; Simpl. MSS. HI
nīcajanānuvarttino, h *nāṃcajanānuvartrino* ॥ 26 P *sapanna*°, N APr *saṃ-*
panna°; Bh with us ॥ 27 N °*parijasya* ॥ 28 M °*vidā* °*smanmamṭriṇā* ॥
 31 Pr *vivikta rājānaṃ* ॥ N *icchāmi* ॥ N *kiṃ na tsi* ॥

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1 ΨPPrM om. *kiṃ ca* ॥ M *puruṣe*; in Ψ gloss by cop. on *paruṣe*: *kaṭhore*,
 r torn off with part of margin, e still visible ॥ Pr *advesyam* ॥ 2 PPr
śāvyam, M *sovyam* ॥ bhN *ca* for *hi* ॥ 5 Pr *śācyena* ॥ 7 bhN *puruṣeṇa* ॥
 9 M *tathā ca* ॥ Pr *bhṛtyayatā* ॥ 10 bhN AΨPPrMp *vinōdadheḥ*; Bh
 with us ॥ 13 N *gati* ॥ 15 Cop. of Ψ gloss on *mahān*: *puruṣa*, and on
praṇunno: *prerita* ॥ Pr *dhāratām* ॥ 19 ΨPr *svāmin* ॥ ΨPrMp *śāḍguṇo*°,
 PL¹ *śāḍbhūṇo*° ॥ 21 Pr °*kārmuke* ॥ 23 ΨPPrp *ākhyānam*; M om.
ākhyānakam ॥ Pr *āyate* ॥ 24 bh *nagnaḥ*, corr. by corr. to *nagna*; N
nagnaśravaṇako ॥ 26 N *damanaka prāha* ॥ 28 N *ayodhā*, M *ahodhyā* ॥
 30 M *pratipannā*; in bh gloss on *vipratipannā*: *garvitāḥ* ॥

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1 M *rājānataḥ* ॥ Pr om. *ca* ॥ M *viṃdhiko* ॥ 2 M om. *ca* after *evam* ॥
 3 M *badrasacivam* ॥ 4 ΨPPrMp °*śramaṇakas* ॥ Pr om. *purim* ॥ 5 In N,
praśna° by cop. corr. to *praśra*° ॥ 6 N °*dreḥkāṇa*°, bh °*drekāṇa*°, the corr.
 adding visarga after *dre*, ΨP °*drekvāṇa*° (𑀅 being often written 𑀆 in MSS.),
 Prp °*dreṣkāṇa*° ॥ M °*vitāculu*° for °*cintāculuka*° ॥ In Pr °*mūla*° corr. by cop.
 from °*mūtra*° ॥ 10 N om. *para*° and the following words to *paraṃ* excl. ॥
 M *paravittacottāras* ॥ 11 Pr *phalai* ॥ bh *jñāsyasi* (in spite of *bhavān*) ॥
 12 ΨPPrMp om. *ca* after *ekadā* ॥ 13 PrMp *rājābhavanam* ॥ Pr *anuviśyāha* ॥
 16 bhN *tataḥ* for *gataḥ*, corr. by corr. of bh to *gataḥ* ॥ 18 NΨPPr
prṣṭavyaḥ ॥ Ψ *param* [new line] *kaṇ*° ॥ 19 Over *ācārya* and *mahārāja*,
 cop. of Ψ gloss: *he* ॥ Pr om. *svargaṃ* ॥ 21 N *sārvopyepi* for *sarvāṇy api* ॥
 23 N *rājapadāmtikam* ॥ M *svamina* ॥ 24 ΨPPrM *ekāmtopavāsitamamtri*°;
 p *ekāmtāśritamamtri*°, corr. from another reading ॥ M *nāiva* for *tenāiva* ॥
 ΨPPrMp °*śramaṇena* ॥

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1 M °*vadakamalaṃ* ॥ 2 Pr *jaya* ॥ M *jayatu devānāpriya iti* ॥ 4
 After *āha* N *mahā[rāja sarvadineṣu svarggaṃ gacchāmi]bahūnām* &c.; the
 brackets by copyist ॥ 5 M om. *śrūyate* ॥ 7 N *yad* for *yady* ॥ 8 Pr
uktā ॥ 9 Pr *skṛtvā* ॥ 11 ΨPPrM *ati* for *iti*; ABh with bhN ॥ N *tva*,

then a dot indicating one missing akṣara, then *se*; over *tvarase* in bh gloss *tvam* by corr. || 14 Pr *kiṃcimi ti* || 15 Cop. of Ψ gloss over *deva*: *he* || N *asmi* for *asmin* || 19 In bh gloss on *prāṭiveśmakā*°: *pāḍośi* || 20 PL¹ *paśyāsthāham*, M *paśyāsvāhām* for *paśya*, *amba*, *aḥam* || In bh gloss above *kenāpy adṛṣṭena*: *ākāśavāṇi* || 22 Corr. of bh adds *h* after *vrāhmaṇa*; cop. of Ψ gloss over *vrāhmaṇa*: *he* || M *°gyānvita* || 23 After *parama* Pr repeats the words *vrāhmaṇas tasya vrāhmaṇi* &c. l. 18 to *śrutvā* l. 22 incl. || N *°pramoda-pūrṇamāṇa*° ||

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2 NΨPPrp *tyajatām* || 3 M om. *nāḍṛtya* || ΨPp *°vācchalyād* || M *stanapayitvā* for *snapayitvā* || 6 Pr *°veśmika*° || bhN *vivāhotsavām*, in bh corr. by corr. || L¹ om. all between *avalokya* and *taduparodhād*, l. 11 || 7 bhN *tavājñā*, in bh corr. to our reading by corr. || 9 ΨPPrMp om. *param* || 10 M *mūḍha*, Pp *mūḍho* || N om. *sarpasya* || 11 N ins. *sa* before *saviśeṣam* || 13 Pr *kurkkuṭa*°, N *kurkuṭa*°, M *kukuṭa*° || M *prāptam* || 14 N *°samudbhāva*° for *°sadbhāva*° || N *°saṃśrayaṇi*°, om. *°ya*° || N *°grahe* || 17 N *uktaḥ 'sāv* || ΨPPrM *svaputrayogyām* || 19 ΨPPr (not p) M om. *tato* || 20 M *gudyatām* || 23 bhN *°vistārita*° || 24 Pr *abravan* || Pr *sadbhi dṛṣam* || N *īdṛṣim* ||

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1 bhN *satair*, corr. from *savair* by cop., ΨPPr *savaira*, M *savira* for *sarvair*; ABh with us || ΨPPrM *ivō*° for *evō*° || 2 M *grahopaviṣṭambhita*° || PL¹ *tathā* for *tayā* || 3 M om. *viḍambanayā* || 4 PL¹ om. the second pāda || 5 bhNPr *kanyā* || M om. one *saṅkṛt* || 6 M *pūryaṃrvānirmmitam* || 12 bhN *nāmā* || ΨPPrMp *māheṇḍra*° || 13 ΨPr *samāyātām*, corr. by both copyists from *samāyāṇtām*. A with us, Bh *samāgatām* || 15 N *śuka prāha* || 18 N *yama prāha* || Pr *kātraḥ* for *kālaḥ* || 19 ΨP and first hand of p om. *taṃ* after *ca*; in Ψ it is added over the line, perhaps by cop. || 20 Pr *eva* for *etaḥ* || 22 ΨP *evākulita*°; p *evākulī*[3rd hand adds *bhū*]ta°, M *evākulikṛta*° || 23 Pr *to* for *tato* || 24 N *asyokte* for *asya* || *iti* ||

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1 After *iti*, Pr adds 33 || *kathā* ||, ΨMp add 23 *kathā*, P *kathā* || 23 || || 2 M *kanyākṛta*°, bh *kanyānṛtavadavanīyatā*, corr. by cop. to *°nṛtavaravinīyatā*; N *kanyānṛtayaḍavanīyatā* || 3 M *sā rppena* || 4 ΨPPr *ārabdhāḥ* || 6 Pr *paramapurūṣa* || 11 bhN *anubhūtām*, ΨPPrp *anubhūtām*; ABh with us || 12 Pr *pūrvo sthitas* || 14 N *patnū* || N *vārttā*°, om. *sneha* || 15 After this line Pr adds *kathā* ||, ΨMp add: *kathā* (M adds 1) 23; P *kathā* || 23 || flourish || 16 ΨPPrp *nagnaśramaṇagarbhām*, M *nagnaśramaṇagarbhā* ||

18 bhN *nagnaśravanako* || ΨPPrMp *śramaṇako* || bhΨPPr *dagdhēti*, A *daggha iti*, Bh *dagdha iti* || After *iti*, Ψ *kathā* 22 ||, PPr: *kathā* || 22 || P flourish ||, p: 22 (om. *kathā*), M *kathā* 32 (1) || Pr *etan* for *tat* || 19 ΨPPRp *kevalaṃ maṃ*° || ΨPPrMp °*śopajivinā* || In bh gloss on *nītimārggānabhijñāḥ*: *tvadvidhāḥ* || ΨPp °*mārggānabhijñēna*, Pr °*mārggānabhijñeya*, M °*mānānabhijñēna* || 20 Pr *durtritvaṃ* || 22 bhN *cetaki*°, ΨPPr *ciṃciṇi*°, M *vivīṇi*°, p *vetasa*°, corrected from some other akṣaras, the first of which was *ciṃ*; A *vetaki*°, Bh Śār. α, SP (most of the MSS.), *v ketaka*°. Śār. β with us. The stanza is absent from the Hamb. MSS. || 23 Pr °*nāgamyā* || 24 ΨPPRp 39 (which is also the number of the preceding stanza in these MSS.) for *yataḥ*; M om. *yataḥ* || 25 ΨPPrMp om. this stanza ||

Page 108.

1 bhN *tarāpaśadasyō*° || 2 ΨPMp *nānamyaṃ*, Pr *nā 'namyaṃ* || 3 bh *śūcīmukhyā ivāśīṣya*, corr. to °*śye* by corr.; N *śūcīśukhyā ivāśīṣya* || 4 N *damanaka prāha* || ΨPPrMp *kathāṃ caītat* || 6 Pr *tac cēhamamtakāle* || 7 Pr *upaśyat* || 9 N °*pradeśāt* || 11 bhN °*dhaman* || 14 N *dharmani* for *dhamati* || 16 ΨPPrMp *udvijilo*, in p corr. to our reading || 17 ΨPPRp om. *netra*, which in p has been supplied by 3rd hand; M om. *ktranetra* || 19 ΨPPRp *nānamyaṃ*, M *nāmamyaṃ* || After *iti*, ΨPPrM: 24 *kathā* || P adds flourish ||, p: 25 *kathā* || 22 bhN *upajātas* || 23 bhN *apijātas*, corr. by corr. of bh to *atijātas* || Pr °*jātaś* for °*nūjātaś* || 24 Pr °*darśitaḥ* || 25 Pr *tv anujāta pituḥ*, ΨPM (not p) unmetrically *tv anujātaś ca pituḥ* || 26 bhN *atijāto* ||

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4 ΨPPr °*saudaryaṃ* || 5 bhNΨPPrM *yaṃ krto* for °*laṃkrto*; in p *laṃ* corr. from some other akṣara; ABh with us || 6 N *idam* for *cēdam* || 8 bhNΨPPrM *dhūpena*, p *dhūmena*, *me* being corrected from another akṣara; Śār. SP Hamb. MSS. ABh with us; h *dhūmena* || 9 N *damanaka prāha* || 11 bhN om. *asti*; but cp. Śār. and Simpl. || Pr *deśāmtaran gatan* || 13 bh om. *atha*, leaving a blank in its place, in which *atha* has been supplied by a corr. || 14 M om. *kalāśagataṃ* || ΨPPrMp om. *tu*, which, in p, has been supplied by 3rd hand || 15 Pr om. *gacchāvaḥ*; N *gacchāvaḥ | iti*; the other MSS. *gacchāva iti*. This use of the indicative is not rare || 18 Pr °*samakṣa jvalaṃ* || M *vyavahariṣyāma* || 20 ΨPPrMp *avyavicchinnaḥ*, corr. in p to our reading || 22 ΨPPRp *truṭi*°, M *trudi*°, for *hrāsa*° || 23 Pr *svabhāvārthatayā* || 25 ΨPPRp ins. *nikṣipya*, M *tikṣipya* before *suguptaṃ*; *nikṣipya* evidently was a gloss of the archetype of these MSS. || PL¹ *asahāyavyasana*°, M *asadavyayasana*° ||

Page 110.

2 N transp. : *tad api tasya* || 3 M *rākṣiṇam* for *parikṣiṇam* || 4 M *caturbhi* | *ṣataiḥ ṣatair api kim* || 5 M *ṣaṣṭaśatāny ivā°* || 12 Over *dharmmabuddhe* in Ψ, and under *dha°* in bh, gloss : *he* || 18 M *vaṃhatau* for *vivadantau* || 20 N transp. *nyāyāḥ dṛṣṭo* || 21 Ψ P Pr M p om. *yataḥ* || 22 bh N *kimvāde* || 24 M *vacanadevatā* ||

Page 111.

4 N *pūjyate* for *yujyate* || Pr M p *vanadevatā* || 5 N *mamāhaṃ* for *mahat* || M *mahākautukam* || 7 N *sarjṇitau* || 8 P (not L¹) *matpāṇiṃ gatās* || 10 N *pūrvotkhātānidhānasam* [*saṃ* del. by cop.] *pri* [*i* del. by cop.] *deśastha°*; Ψ P Pr M p om. *saṃnidhāna* || M om. *sthaśa* || 11 Pr om. *tvāṃ* || 12 N *punar* for *putra* || 18 M *bakasanātho* || 20 N ins. *tāni* before *bhakṣayan* || 21 Ψ P p °*śiśur vai°* || Pr *yadhomukhas* || 23 Ψ P Pr p *rudyaśe*, M only *se* || N *baka prāha* ||

Page 112.

1 Pr *ha* for *'ham*; M om. *'ham* || 2 M *taduḥkhitomhaṃ* || 3 Ψ P Pr M p om. *me* || 5 Pr °*sahavairi* || 9 Pr *dy* for *yady* || bh N Ψ P M p °*saṃḍāni*; A Pr Bh with us || 11 bh N Ψ P M p °*saṃḍā°*; A has a gap here; Bh °*khaṃḍā°* || 14 After *iti*, Ψ M p *kathā* 26, Pr P *kathā* || 26 || P adds flourish || 17 bh N *dharmabuddhiḥ pu°* || N °*kāriṇikaiḥ*, Ψ P M p °*karaṇaiḥ*, corr. in p to our reading by the copyist; Pr *vyādhikaraṇaiḥ* for *dharmādhi°* || 18 N *śaciṃ* for *śamiṃ* || N *sametya* ||

Page 113.

1 N transp. : *te sarve* || 2 bh N *vihaṇaṇocitaṃ* || 4 Pr *jvālati*, Ψ P p *jvaliti*, in p corr. to our reading || 5 bh *ākraṇḍayan*, corr. by cop. to *ākraṇḍan*; N *ākraṇḍat* || 7 Pr om. *idam* || 10 M *dharmmabuddhiś cyēti* || After *iti*, P ins. *kathā* || 25 || flourish ||, Ψ M p: 25 *kathā*, Pr 29 *kathā* || 16 M *jijviṇjvam* for *dvijihvam* || 17 bh N *khalaśceheś ca* || 18 M om. *kasmāt* || 20 In margin of Ψ gloss on °*lopacīrṇo*: *puṃ(?)pa*, the rest being torn off with part of marg. || 21 N *saṃdanād* || 22 bh *vaśiṣṭa°*, N *vaśiṣṭa°* for *viśiṣṭa°* || P (not p) om. *khalaḥ* || 24 Pr °*vicakṣaṇa*, followed by *daṇḍa* || 26 N °*daṇḍinaḥ*, Pr M *devadaṇḍitaḥ* || 29 N Ψ P Pr M (not bh p) om. line 29 and page 114, l. 1 ||

Page 114.

3 Ψ P Pr (not p) M *tava* for *tat* || 4 M *vidvān ṛjubhigamyo* || bh N Ψ P Pr *vāpramādinā*; Ap Bh with us || 5 bh N *ṛjur mūrkkhas* against the metre || N *mūrkkhaḥ śaṭhaḥ* || Pr *tyājah* || 7 N *athenām* for *apy enām* || Pr *enā*

'*vasthām* || M *na cānyo* for *tavānyo* || M om. *jano* || N *trṇabhū va* || 9
P *kumjaradvat*, L¹ *kumjaratadvat* for *kuñjarahṛt* || 12 ΨPr (not P) *nāduko*
(cp. 115, 12); p *nāṃduko* (sic!) || NM *vaṇikaputraḥ* || 13 Pr °*gamana*
cimtayāt || 15 bhN *vatset* || 23 N *lakṣmaṇa* || N *nāruka*, ΨPr *nāduka*,
p *nāṃduka* (sic!) || 24 N jumps from the first *bhakṣitā* to the second
bhakṣitā, om. one of them and all between them || ΨPr *nādukaḥ*, p *nāṃdu-*
kaḥ || 25 ΨPPrMp om. *sā*, which in p has been supplied by 3rd hand ||
bhNΨPPr p *yāt* for *yata*; Bh *yataḥ*, A with us || 26 bhN *ava* for *atra*;
Bh A with ΨPM ||

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2 PL¹ om. *saha* || 3 ΨPr *nādukaḥ*, p *nāṃdukaḥ* || 6 N *preyaṃ* ||
8 M om. *tathā ca* || 10 ΨPM *pravarttavyā* || N *bhayādvahā* || 11 N
lakṣmaṇaḥ putraḥ || p *nāṃdukena*, ΨPr *nādukena* || 12 Ψ here *nāduko*;
Prp om. *nāduko* || 13 p *prākṣipāt* || 14 Pr *nāduka*, p *nāṃduka* || 15
ΨPr *nāduka*, p *nāṃduka* (sic!) || N *nāduka prāha* || 16 N *lakṣmaṇa prāha* ||
ΨPPrMp om. the text between °*nāpahṛtaḥ*, l. 16, and *bho lakṣmaṇa*, l. 18. In
p it has been supplied in margin by 3rd hand || 17 N *ātathyavātī* [ti del.
by cop.] *din* || 19 N *lohamayītulām* || 22 ΨPr *nādukenā°* || 23 ΨPr
nādukam || 24 ΨPr *nāduko* ||

Page 116.

1 ΨPr *nāduka* || Pr *sabhyam* for *satyam* || 2 bhNΨPPr *upahartum*;
ABh with us || ΨPr *nāduko* || 3 PL¹ *so* for *bhoḥ* || 6 ΨPr *nāduko* ||
9 After *iti*, PPr ins. *kathā* || 27 || P flourish ||, ΨM *kathā* || 27 || 11 M om.
kulānvitam || Pr *durbhaga* || 13 bhNAΨPM *vairūpyopahṛtās*; Pr Bh and
Simpl. HI with us; Simpl. h *viḍūryopahatās ca*, corr. by corr. to *virūpyopa°* ||
bh *kāmtavapuṣām*, N *kāmtavapūṣam* || N *duḥkhitāḥ* for *duḥsthitā* || 15
N *tathā ca* || 16 bhΨPPrM *duścārinyāḥ*, N *duścārinyām*; Bh *duścārityāḥ*;
A with us; Simpl. HI *kulaṭānām*, h *asatānām* || 17 bhNAΨPPrM *ceṣṭi-*
taṃ; Bh with us. In Simpl. MSS. HIh this stanza is missing || bh
prattatē; N *prakṛ*, then blank for one akṣara, then *tte*; ABh with ΨPM ||
18 ΨPPr *kariṣyate* || 22 M *mūrkheṇa sahaśrāṇi vāsopi* || 24 ab in M
only: *varam jaladhīpātanaṃ* || N °*jvanāvarapātanaṃ*, Pr *jvalanāvataṭava* [va
corr. by cop. from *ta*] *naṃ* || 27 N *rava* for *iva* || N *śubhāt* for *śu° ga°* ||

Page 117.

1 N *yātāpy* for *mātāpy* || 2 Pr *gavāśinaḥ* || 3 bhN *vacā*, in bh
corr. by cop. from *vacāḥ*; Pr *giraḥ* for *vacāḥ* || 9 Pr *ekasminṣcit* || 11
Pr *apetaṃ* || Pr *dvitīyaḥ* || N *paṃjare* || 12 N *ārabbhāḥ* || 15 ΨM
tana, PPr *tena* for *tata* || 16 ΨPPrM *āgacchantaṃ* for *āgataṃ* || 17
Pr *ākarot* || bhN °*svāmina*, AΨPPrM °*svāmin*, B *svāmin*, without *madiya* ||

18 Bh *athaśnaṃ badha vadha vyāpādayati*; A *tad enaṃ baṃdhaya 2 vyāpādaya 2 iti*. See 118, 2 || 19 ΨPPrM transpose: *rājā tat* || M om. *śukavacanam* || 20 Pr *rājā anyata dū°* || 21 N *āśrayam* || 23 Pr *'syārthapā°* ||

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2 Bh *vadha 2 pātaya 2 ity*; A *baṃdha ghātayata ity* || 5 After *bhavanti* Pr adds *kathā* ||, ΨP add: *kathā* || 28, P adding || flourish || ||; M *kathā* 28, p 29 *kathā* || 6 Pr om. *yataḥ* || 8 N *svavadhyārthi* || 9 N *damanaka prāha* || 11 M only *bhyām* for *vaṇik°* || N *vaṇikaputrabhṛtṛputrābhyām* || 13 Pr *anubhavati* || 14 bhNΨPPrM *rājānīti°*; A with us, Bh *rājānīti-vimukho bhavān* || 15 N om. *pitṛā* || Pr *°dukkham*, ΨP *°dukkham*, cop. of Ψ inserting afterwards *ḥ* before *°kkha°* || 16 bhNΨPPr *te cāhatuḥ*, M *te vāhetuḥ*; ABh with us || bhN *saṃmukhaḥ*; A with us; in Bh this passage is altered || 18 ΨP *nājñātaṃ*, PrM *no jñātaṃ* || Pr *catvāromapy* for *ca tvām apy* || 19 ΨP om. *duḥkhena duḥkhitam dṛṣṭvāti*, but cop. of Ψ adds these words in marg. || 24 M *vagantum* for *kva gantum* ||

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1 bhNΨPPrM *kāpy*, A *kvāpy*; Bh *kvā 'pi nābhi°*, in spite of *na khalu!* || 2 Pr om. *iti* || 3 Pr *°manorathām anuviśyāmaḥ* || 7 N *prasthitaiḥ* for *prasthitair* || N *bhaṭaputro* || 8 N *tav yayā°* for *tan mayā°* || N *ciṃtiti* || 9 M *svasvodataram* || 10 In Ψ, cop. adds *na* over the line, putting a small vertical stroke over the preceding *yā* to indicate the end of the word. Owing to the small interval between the lines, *na* is not very distinct and may easily be misread for *ja* or *ni*. PL¹ indeed misread it for *ja*, and taking the preceding separation stroke for an *e*-stroke, both these MSS. write *je* for *na*; Pr *ni* for *na* || M *bhojavelāyām* || 18 M *lagno 'bravit*, om. *ca* || 21 Pr om. *samesyāmi* || bhNAΨPPrMBh *sahāya°* || 23 ΨPPrM *mārggāsannā bhilla°* || 24 Pr *°grha* ||

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1 N *vitānānā°* || N *pakṣi* for *vrddha°* || 2 N *°rupayo°* for *°rutabhāṣā°* || 5 M om. *ratnāni* || N *grhīta* for *gr° gr°* || 6 Over *ānayata*, gloss in bh: *yūyam*; NM *ānayat* || 7 bhΨPPrM *ullaṃṭītanām*, N *uṣaṃṭītanām*; ABh with us (only A *°ti°* for *°hi°*) || 8 In N, *°paṭa°* corr. by cop. to *°para°* || 10 Pr *yato* for *santo* || 11 ΨPPrM *tārasvaram* || 13 N *dṛṣṭaḥpratyayo* || 15 N *ady* for *yady* || bhN *°parāpi* || 17 N jumps from the first *avaśyam* to the second *avaśyam*, l. 18, om. one of them and all between them || 19 N *vrārā°* for *kārā°*, ΨPPr *kāropavarake* || 22 ΨPPrM om. *tadā* || Pr *lobhāviṣṭam* ||

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1 Pr *avaśyaṃ ga°* || 2 N *siddhye* || 3 N *avaram* || N *vidāraṇā* ||
 4 N *°yodareṣu nipuṇam* || 5 bhNAΨP *vikṣyamāṇo*, Pr *vikṣyamāṇaḥ*; Bh
 with us || ΨPPrM transp.: *sa durātmā* (M *durātmā*) || 6 ΨP *āsādayiti*,
 in Ψ corr. by cop. from *āsādayati*, which is the reading of PrM || bhN
cchinnaratnasatvāsamśrayaḥ; ΨP *chinnaratnasattātsamśayaḥ*, M *cchinnaratna-*
sattāsamśayaḥ, Pr *chinnaratnasabhāvattāḥsamśayaḥ*, A *chinnaratnasattāsamśayaḥ*,
 Bh *chinnaratnasattāsamśaya* || bhN *ata* for *svata* || 7 Pr *°vidāraṇavidāraṇa°* ||
 bhNAΨPPrBh *nistr̥mso*, M *nistr̥mso* || 9 bh *śvataḥ*, N *ataḥ* || 11 bhN
ati° for *athāti°* || 13 Ψ *na śa(knyomyaśa)knyomy amiṣāṃ*, the brackets by
 cop. Pr *eṣāṃ* for *amiṣāṃ*, a reading clearly going back to the slip of the
 pen of Ψ || NPr *svabhātr̥nāṇ* || bh *ḍṛṣṭum*, N *ḍṛṣṭuḥm* for *draṣṭum* || Pr
 jumps from the first *°vidāraṇam* to the second *°vidāraṇam*, l. 14, om. one
 of them and all between them || 17 ΨPPrM *°vicāraṇamātro°* || M *mahā-*
vaiśasaṃ || 18 bh *vaiśasaṃ*, N *vai sāhasaṃ* for *vaiśasaṃ* || 20 Pr *satvara*
pr̥thivīṇm || bhN *śaptāḥ* for *prāptāḥ*, in bh corr. by glossator to our reading ||
 24 ΨPPrM *uktaṃ* for *muktaṃ* || N *bhaṭa°* ||

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1 N *bhāṃḍāgūritve* || 2 M *ataḥ* for *atha* || ΨPPrM om. the text
 between *melayitvā* and *rājā*, l. 4 || 3 N *saṃgramiṇa* || 5 A om.
 here the words *mitradvaye* &c. to *anubabhūva* incl., inserting them after
avalokya, l. 15, and adding *anyadā*; BhK with us, but with variants. Bh:
mitradvayārppitasarvarājyāṅgabhāraḥ svacchaṃdavr̥ttir vilāsasaukhyāny anubha-
vati sma; K *mitradvaye samāropitasarvāṅgarājyāṅgabhāraciṇṭā svacchaṃdavr̥ttir*
vilāsasaukhyam anubhavati sma || ΨPPrM *°v̥rttivilāsa°* || N *°saukhyānubabhūva* ||
 11 M om. all between *rājāpi* and *svakhaḍga°* || bhΨP (not Pr) *vānaraṃ*
mativi°; N *vānaraṃ ativi°*; ABh with us || 12 N *anya* for *atha* || M
rāgr̥hābhyāse || bhNΨP *nānātarukhaṃḍitaṃ*, M *nānātaruṣaṃḍataṃ*, ABh *nānā-*
tarumaṃḍitaṃ; Pr with us || 13 Pr *prathamavanam* || 14 ΨPPrM
bahukusumasugaṃdhiparimalaramaṇīyam || 15 bhN *gr̥haṃ* for *saha* || bhN
praviśyate || 17 ΨPPrM om. *śrāntena* || 18 N *svāpimi* || 23 Pr *nivāri-*
tum || 24 ΨP *punaḥ*, PrM *punā*, all these MSS. only once ||

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1 N *bhramaraprahāraṃ*, om. *m anu* || 4 ΨPPrM *viśrabdhe* for *viśvaste* ||
 7 N jumps from the first *kāryam* to the second *kāryam*, om. one of them and
 all between them || 10 bhN *hataś* for *mṛtaś* || After *nṛpaḥ*, ΨPr add
kathā 29 ||, M | *kathā* |, P flourish || *kathā* || 29 || || N *karaṭaka prāha* ||

12 bhNAΨPPrMBh *paśūnya*° || **14** bhN *amṭāsv* || bhNΨPPrM *naṭva* *kāryam*; in Ψ a later hand adds gloss: *niścayaṃ na karoti*; A with us; Bh *naṭvākārye vinaśyati* || **15** bhNAΨPM *sādhu*; Bh *sādhus tu ku*°; Pr with us || N *na* for *tat* || **16** M om. *tathā* || **17** ΨP *vjhati* (*jha* being written in Ψ as in *jjha*, Table II, no. 12, 2 a), Pr *upsati*, N *vjjati*. N's reading is a misreading of the old-fashioned °*jjh*° of bh, which has the same form here as in Ψ in our Table II, no. 9, 3 b || N °*bhakta*°, M *śikhinuktanuktopi* || **18** First pāda in Pr: *yad ākāryam eva tam akāryan* || **20** bhN *prabodhitair* || **21** Pr *dhīyate*, corr. from *thīyate* || **23** M om. *na kartavyam* || **26** ΨPPrM om. *tau* || Pr *krodhāmtadhiyau* ||

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2 Pr om. *bhṛtyasya* || N *praṇāśo* || **3** Pr *bruvāṇām* for *nṛpāṇām* || **4** N *bhṛtyā*, M *bhṛtyaḥ* || **9** bhNΨPPrM *brāhmaṇa sarvabhakṣī*; Bh *vṛāhmaṇa sarvabhakṣī*; A *vṛāhmaṇaḥ sarva*°. Cp. on this stanza SP page lvii || **10** bhN *cāvaśyā*, M *vāvaśū* || ΨPPrM *duṣṭamatih* || **11** Ψ *pveksyaḥ*, PPr *preksyaḥ*, M *prakṣyaḥ* || bh °*dhakṛtaḥ* || **12** ΨPPrM *tyājyāḥ sa vai* || ΨPPr *kṛtaṃ*; M *cāḥkṛtaṃ* for *ca kṛtyam* || **15** NPr *dehim* for *deham* || **18** Pr om. *rājyam* || **20** N om. *api ca* || ΨPPrM *puruṣā* || **21** bhN *cāryaparā* || **22** N *pracuranityadhanāgamā ca*; cp. Śār. 63, 3 || **23** M *veśyāgateva* || M *nṛpati*[corr. from *tī*]ter || **24** M *athānāgata eva* || **25** bhNΨPPrM *jānāsi*; Bh *jānāti*, om. *na*; A with us || **26** N *sāmānadāna*°, ΨPPr *sāmāmānadāna*°, M *sāmāmānadāna*° ||

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1 bhNAΨPM *vīrāḥ*, Pr *vīrā*; Bh with us (but *hi* for *ca*) || **3** ΨPPrM *nōpadeśyam* || **10** ΨPPrM om. *kim ca* || ΨPPr *prṣṭāḥ prṣṭā*, M *prṣṭāḥ prṣṭā* || **12** ΨPPrM *prṣṭavyāḥ* || **13** M om. *śreyo vābhikhitam* || **15** N om. the words between *drśyate* and *vyomni* || **16** M *vadyate* || bhN *kha-dyota* || **18** bh *bhāvāḥ*, the first dot of the visarga being added above, the second one beneath the line (see vol. xi, Table II, no. 7, 4 b); hence N *bhāvām* || **19** bh *ta* [new line] *tasmād*, N (misreading *ta* for, or correcting it to, *na*) *na tasmād* (vol. xi, Table II, no. 7, l. 4 c and l. 5 a) || **26** bhNΨPPr *paravacanam pra*°; Pr om. °*nā*. ABh with us || M *na* for *na*, P om. *na* || **27** M *vicāryabuddhinā* || **29** Ψ *prathamataṃvam*, Pr *prathamataṃtram*, N *prathamataṃtram* || After *tantram* ΨPPrM ins. *kathā* || **29** || ΨPPrM *ādyaslo*° || **30** bhNΨPPr *snehēti*, Ψ with a daṇḍa and 9 avagrahas before *snehēti*; M *tarddhamāno mahanā*, A *sneha iti*, all these MSS. omitting the rest of this stanza. But cp. the end of the other books. After this stanza, Bh adds: *na nīcajanasaṃsarggān naro bhadrāṇi paśyati | vṛsasimhabhavā prītir jambukena vināśitā cēti dvātriṃsatimī kathā* || flourish || *ślokaśaśra 2000 iti*

|| flourish || *fr* || Cp. my remark on SPI, 1. I may add here, that the same stanza occurs in the MSS. Decc. Coll. II, 41, and XXIV (Bhand. Rep. 97), 417. Both these MSS. have this stanza in the *beginning* of the first book after our first stanza. Variants: a II, 44 °*raṣṣparkān*; cd both MSS. *darśayaty eva vikṣiptiṃ svajanēpi khalo yathā* (417 *valo yataḥ*) || After *snehēti*, l. 39, bhN add *iti prathamam ākhyānakam samāptam*; M *paṃca* • [• indicating the abbreviation] *prathamataṃtram*; Ψ PPr with us ||

BOOK II.

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1 Owing to the loss of one leaf, there is a gap in the text of Ψ extending from the beginning of book II down to 128, 7 *vāsa sunaya*° excl. || N A om. *arham* || 2 A *mitrasamprāptināma*, corr. from our reading; Bh *mitraprāptināma*, Φ *mitraprāptir nāma* || Bh *ādislokaḥ*, Φ *ādyaślokaḥ*, A *ādimaślokaḥ* || 3 A *buddhikīnā* || 4 Φ *kākeṣu mṛgākūrmavat* || 6 M *jana*, om. °*pade* || Pr *pramadāraupyaṃ*, M *pramadārothaṃ* || Φ *prathamadāropyanāma* || A PPr M Bh Φ ins. *ca* after *tasya* || M *mahācchrayo* || 7 Bh Φ *nyagrodhaḥ* (om. *pādapaḥ*); M *nyagrodhapāda saṃhyāśrayo* || Pr *sa cāśrayo* for *sarvāśrayo* || A om. *uktaṃ ca* || 8 N *sākhāsuptamṛgaḥ* || Bh Φ *ālinālīnachadaḥ* || 9 N *ttata*° for *kṛta*° || 10 A *viśrabdho* || A *nīpītakusumaślūghyaḥ* || 11 M °*yaṃgha*° for °*saṃgha*° || A °*sukhadair* || M om. *bhūbhāra*, writing *bhṛto* || 12 A M Bh Φ om. *ca* || M *vāsyaya* [sic!] for *vāyasaḥ* || A PPr M om. *prātaḥ* before *prāṇa*°; Bh inserts it before *pracalitaḥ* || Φ *prāta-calitaḥ* || 13 Bh Φ *tadadhiṣṭānanivāsinam* || A *āyātam*, corr. from *āyāntam* || Bh *āyāntanugrarūpaṃ*, Φ *āyāntanugurūpaṃ* || 14 A *sphuṭitakasvaranāṃ*; Bh Φ *sphaṭita*°; N *sphuṭiputakata* [ta deleted by the copyist] *racaraṇam* || bh *udbaddhapimḍakam* || M *udbaddhapimḍiparuṣaśarīracchaviraktāntanayanam* || Bh °*chaviraktāyatanayanam* || Φ *iti puruṣaśarīrachaviraktāyatanayanam*, A *raktāntarnayanam* || 15 Φ *ūrdhavadha*° || N om. all the text between *iva* and *sarvapatākānām* (l. 16) || bh A PPr M *kāla* || 16 A *ivādharmopadeṣṭharam* || Bh Φ *āgachamtaṃ* || Pr *evam* for *ekam* || 18 Pr °*manācīmtayat* || PPr M *pāpī* || Bh Φ om. *kim* after *cikīrṣati* || Bh Φ *ma-māuvārthāya* || bh *āho* *sci*, N *aho* *sci*, Pr *āho* *svīd*, P *ahan* *scit*, A *aho* *scit* for *āho* *svit* || 19 bh N *kitsad* for *kaścid*; Pr Bh Φ om. *kaścid* || A *anyo* °*dhyāvasāya*, MN *anyo* °*syāvasāya*, Φ *anyo* °*sādhyavasāya* || Bh *kotukaparas* || Φ *kautukapamrastham eva* || 20 M Bh Φ *vitanya* || A *dhānyakaṇāvākīrya* ||

BhΦ *vikīrya* || BhΦ *drśor* for *tato*. Cp. Śār. 64, 11 || Pr *tidūre* for *nātidūre* ||
21 PPrMBhΦ *atha* for *atra* || Pr *niyamās*, M *niyamtritāms* || **22** BhΦ
kaṇān for *taṇḍulān* || M ins. *hālān* before *hālāhalaṃ* || **24** BhΦ *kaṇān* for
taṇḍulān || Pr *th* for 'py ||

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1 A *mahājanam* for *mahājālam* || PPrMBhΦ *sa nipāta°* for *saṃnipāta°* ||
2 bhN *eva* for *evaṃ* || BhΦ *na kasya kaścid doṣaḥ* || Pr *anya* for *asya* ||
3 Φ *viññāyate* || **4** BhΦ *vane* for *katham* || P °*harinasyāṃsaṃbhavo* ||
5 A *anarthakaṃ*, corr. from *anartha katham*; M *prāptodyonartham*, om. *katham* ||
6 A *vipattigūḍhamanasāṃ* || M *kṣimatih* for *kṣiyate* || **7** Pr *daiveviṣṭa°* ||
9 BhΦ om. *atha* || P *udyasya* || **10** PPrM *pāśabaṃdhanavya°* (M °*sanā-*
nulas, Pr °*sanākulaṃsa*) || N *pratyutpannatayā* || BhΦ *uvāca* || **11** Bh
om. the second *na bhetaṃ* || **12** Bh *sarveṣu vyasaneṣv eva*, Φ *sarveṣu*
vyasaneṣveva || M *buddhi niḥyate* || **13** BhΦ *abhyeti* || **14** Φ *ekacittibhūya*,
Bh *ekacittiyabhūya* || Bh *jālam iha kṛtanīyaṃ*, Φ *jālam iha kṛtanīyaṃ* ||
15 ABhΦ *asaṃhitacittānāṃ*; but cp. l. 26 f. and śloka 7 a || **16** M
prthavāgrīvā, BhΦ *prthugrīvāḥ* || N APrBhΦ (not bhPM) *anyonya°* || **17**
BhΦ (not A!) *asaṃhitā* || **18** BhΦ om. *katham etat* || **20** BhΦ om.
hi || A *bhāraṃdā*, N *bhādā* || N om. all the text between *pakṣiṇaḥ* and
svecchayā (l. 22) || **21** BhΦ om. *ca* || BhΦ om. *prthak prthag* || **22** M
madhyāḥ || After *pakṣiṇaḥ*, Φ (not Bh) inserts *prativasati sma* || Φ (not Bh)
ekayā grīvayā (!) *na dattaṃ tadā*, &c., l. 24 || N om. all between *grīvayā* and
kopāt (l. 24), the missing text being supplied in the margin || **23** A om.
kvāpy || Bh om. *atha* || P *arddha* || **24** Pr om. *yadā* || PM *dvitīyayā*
grīvayā, Pr *dvitīyayāṃ grīvayā* || **25** A *mṛtyur evābhavat* || **26** Bh (not Φ)
vrūvimi || BhΦ *prthugrīvā* || After the first *iti* P adds || **1** || *kathā* ||, PrM
1 *kathā*, BhΦ *prathamakathā* || Φ adds **1** || BhΦ ins. *ca* after *evaṃ* ||

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1 PrM *vitāne baṃdham* || A *nirbhayaṃ* || **2** N om. *idam* || BhΦ
idam ity ākulacittaḥ imaṃ (Φ *idam*) *ślokaṃ* || M *iti cīṃtayat*, A *ity acīṃtayat* ||
3 BhΦ *haraṃti* (!) *te* || **4** PL¹ *nu* for *tu*; BhΦ *yadā bhūvi patisyāṃti* (!) ||
BhΦ *vaśyam* || **5** BhΦ *anusartum* || **6** A °*bhūbhāgān upari* || M *raṃtum*
for *gantum* || N *laghupatanakasya*, om. *ca* || **7** ABhΦ om. *ca* after *laghupa-*
tanakaś || Ψ sets in again with *vasya sunaya°* || Bh (not Φ!) ins. *tu* after
Citragrīvasya || A *suṣṭacaritena*, corr. from our reading, BhΦ *navacaritena* ||
Ψ ins. *sā* before *duradhya°*, but cop. deletes it again || BhΦ *durābhi-*
prāyeṇa; but cp. 126, 19 || **8** Φ *muhu* (once); A om. *muhur muhur* ||
Bh *utsa-*, Φ *utsu* for *utsrjya* || A *kantukavaśas*; Pr *kantukaparasya deva*
kapota° || **9** Φ om. *ca* || Bh *ayaṃ ca durātmā* || BhΦ om. *iti* ||

M *riṣavamārgge vya°* || A om. *jñātrā* || A *viḥatāsah* | *abravīt* | *pratinivṛttaḥ* || Bh *pratinivṛtte* || *abravīt* || 12 Before the *āryā*, Φ (not Bh) inserts *bhāvyaṃ bhavan* || Φ (not Bh) om. *bhavati ca bhāvyaṃ* || 13 bhN *bhaviṣyatā* || 14 M *prpṣā* || BhΦ *ca* for *cet* || 16 A *vihaṃgāmiṣalābhaḥ*, corr. by a later hand to *vihaṃgānām eṣa lābhaḥ* || PrBh *kuṭumba°* || 17 BhΦ *pratyāvṛttaṃ* || 18 BhΦ *tadāsmākaṃ* || M *pramadārodbhe na gamanaṃ* || 19 BhΦ *yatas tatra ca uttaradigrivhāge* || A *harīṇyo*, corr. from *hirīṇyo* || Bh (not Φ!) *hirāṇyanāmā* || ΨPPrM *mama suhrd atīṣayena priyaḥ* | *tatra* (M *priyas tatra*, om. the punctuation) *vasati* || 20 bhNA *avalambitaṃ* || A *pākarimokṣaṇīya iti* || 21 BhΦ *tithaivā°* || A *harīṇyumūśaka°* || M *tad dli laghu durggam* || ΨP *ateruḥ* || 22 Pr *tha* for *ca*, but del. again without another correction || 23 N *śatamukhabilaṃ* || 24 BhΦ *pakṣipāsā°*, A *pakṣapātā°* || A *harīṇyo* || Φ (not Bh) *nijabaladurggam anusṛtya* || 26 A *mām etām svasthām*; Pr *memenām a°* || 27 Bh *kratvā*, Φ *tvā*, for *śrutvā* || A *durgāṃtara*; Bh *durggāṃmtakagataḥ* (!), Φ *durggāṃntaragataḥ* || Pr *bhaṇa* for *bhadra*, but *na* corr. from some other akṣara smeared with gamboge || 28 ΨP *kīdṛg ca*, M *kīdṛg va* || A *īta* for *te*; a later hand corrects this to *tava* || BhΦ *kṣamyatām* for *kathyatām* || N *citragrīva prāha* || 29 BhΦ *kapotas* for *kapotapatis* || BhΦ ins. *tat* before *satvaram* || N ins. *śrutvā citraṃ* before *tad ākarṇya* || 30 BhΦ *parikṣṭātmā* || bh *niṣkāmann*, N *niṣkāmannam* || Bh (not Φ) *avruvīt* || 31 N *°kāriṇaḥ* for *°dāyinaḥ* || 32 BhΦ *mahātmanāṃ* for *kṛtātmanām* ||

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1 Pr *atra* for *atha* || Φ *pāsabaṃdha*, Bh *pāsabaṃdhaṃ* || BhΦ *saviṣādaṃ*, then Bh *hirāṇyōvruvīt*, Φ *hirāṇyo'vruvīt* || 2 BhΦ *kathayoti* for *kathaya*, *iti* || BhΦ om. *uktaṃ ca* || 3 ΨPM *yasyān va* || Φ (not Bh) *yasmā cānana ca yathā ca ya tvayā ca tva yatra ca śu°* || 6 M om. *tāvaca* || 7 BhΦ om. *kim ca* || ΨPPrM *kim locanānām* || BhΦ *vikacotpalamtviṣāṃ* || 9 BhΦ *yadāśu* for *yadāśya* || M *mṛtyuṃ* || Bh (not Φ) *puruto* || Pr *viṣṇuḥ* || 12 Φ (not Bh) *pārśvasthiti* || A *daivā* | *naṃ naiva*, corr. in the margin by a later hand to *daivā tad vanaṃ* || 13 Bh *°karayo prāha°* || 15 PrBhΦ *samīkṣa* || 16 Φ (not Bh) *ati* for *iti* || Pr *meti* for *me matih* || 17 M *saṃghāthuvamty* || 18 BhΦ *vadhyaṃte* || 19 Pr *durṇāti kim* || 20 A om. *hi*; a second hand supplies *yaṃ* in the margin || 21 Φ *uktā*, Bh *uktvā* || BhΦ *pāsān* (Φ *pāsān*) *na chettum ārabdhaḥ* || 22 BhΦ om. *uktaṃ ca* || M *ma* for *mama* || A *pāsāṃ* || Bh *pāsāś chi-tāṃ*, Φ *pāsasthitāṃ* || 23 BhΦ *tad ākarṇya* || M *jana* for *na* || A *svāminā* || 24 M ins. *haṃ* before *°nantaraṃ* || BhΦ om. *bhadra* || Φ *mamaivāṃ* || 25 Φ (not Bh) om. *tat* || BhΦ *kathaya me tāvanmātram api sanmānaṃ*; then Bh *na karomi*, Φ *ta karōṣi* ||

bhN *etāvanmānam*, M *etanmātram* || BhΦ ins. *yataḥ* after *uktam ca* || 26
 BhΦ *datte* || 27 Bh *vittābhāvo* || A *kātarāḥ* for *karhicit* || 30 M *aparam*
va (read *ca*) *mama* || BhΦ *kadācin mama* || ABhΦ *atha*, om. *vā* || 31 Bh
tad avasyam, Φ *tad avasyam*, for *tan nūnam* || A *narakāpātaḥ* || ΨPPrM om.
uktam ca || 32 M *thanu* for *prabhuḥ* || 33 Φ (not Bh) *ca* before *sīdati* ||

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1 A *harinyah* || Bh *hiranya āha*, Φ *hiranyāha* || BhΦ *sarvam* for *imam* ||
 M *svāmin na dharmmam* || 4 bhNAΨPM (not PrBh) *yaś ca* for *yasya* ||
 M *nṛtyeṣu* || 5 Bh *trailokyasthāpi* || 7 BhΦ *svāśraya jagāma* || M *vedam* ||
 Pr om. *sādhu cēdam ucyate* || 8 bhNAΦ *duḥsādham*, Bh *duḥssādham*, in A
 corr. by second hand to *duḥsādhyam*, which is the reading of ΨPPrM. Read
duḥsādham (cp. Pāṇ. III. 3, 26). But cp. 131, 26 || M *viyataḥ* for *vai yataḥ* ||
 9 BhΦ *samātyeva*, bhN *samānyaiva*, ΨPPr *saṃmānyaiva*, M *saṃmānaiva*; A
 with us || 10 ΨPPr ins. *ca* after *sarvam* || bhNA *baṃdhanamokṣam ca*,
 ΨPM *baṃdhanamokṣam*, Pr *baṃdhanamokṣyam*, ΨPPrM om. *ca* || BhΦ *savismayo*
 for *vismītanā* || Pr *ciṃtayāt*, Φ (not Bh) *vāciṃtayāt* || After *vyaciṃtayāt*,
 two leaves are lost in Ψ, which sets in again p. 134, l. 18 || 11 BhΦ
buddhir aho || Pr *hiranya*, A *harinya*, A with a *sya* and a mis-written *nya*
 before *nya* deleted by the copyist himself by smearing *sya* and the first *nya*
 with gamboge || 12 A *hirinyena* || BhΦ *prītikaraṇam* || BhΦ *caṃcala-*
prakṛtir a (Bh *e* for *r a*) *viśvāsaparaś ca na ca kenāpi vaṃcayitum* (Φ *vaṃcayatum*)
śakyah (Φ *śakya*) || A *viśvāsam na* || 13 N *vaṃcituśakyas* || bhN *tatrāpi*
 for *tathāpi* || BhΦ *iti* for *eva* || 15 In bh a gloss on *svāter*: *nakṣatrasya* ||
 Pāda d in BhΦ: *svātyudakam samāhate* || 16 M *pād*, om. *pāda°* || 17
 BhΦ *tāvad eḥīti* for *itas tāvat, iti* || 18 BhΦ om. *kaścit* || bhN *sāviśeṣa°* ||
 19 N *vāyasa prāha* || 20 BhΦ *tad ākarṇya* || A *hirinyo* || BhΦ om.
viśeṣād || Bh *'ṃtallinaḥ*, Φ *'ṃtatīnaḥ* || 21 M om. *sa*, perhaps owing to
 the circumstance that in Pr *sa* looks exactly like *se*, as the visarga of *n* (in
bhavān l. 19) touches the right edge of the upper horizontal stroke of *sa* ||
 BhΦ *samāgataḥ* || 22 NM *hiranya prāha*; N om. all the text between
prāha and *bho vairam* 131, 2 || PL¹ *'si* for *'sti*; BhΦ om. *'sti* || BhΦ *kāryam* for
prayojanam || A om. *iti* || 23 BhΦ om. *me* || Pr *ti*, BhΦ *prītiḥ* for
pratītiḥ || 24 BhΦ om. *bandhane saṃjāte* || Bh *baṃdhamokṣo*, Φ *baṃdha-*
mokṣam || NABhΦ om. *iti* || 25 Φ (not Bh) om. all between the first
maitrī and *uktam ca*, l. 26 || A *hirinya āha*, Bh *hiranya āha* || Bh *bhoktāham* ||
 26 bhAPPrM om. *yo*; bhPPrM insert *ya* before *ātmano* || 27 AM *cāpi*
 for *vāpi* || BhΦ *hāsyatām yāti sa kṣitau* || 28 Φ *rasyam*, Bh *rasyatām* for
gamyatām || 29 Φ om. all between *karoṣi* and *uktam ca* || PL¹ *karīṣyāmīti*,
 M *karīṣyāmī* || Bh *tvayā saha vairiṇā* ||

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1 BhΦ *na hi* for *nāsti* || 2 bhNAPM (not Pr) *vividhaṃ*, in A corr. to our reading by cop. Cp. I. 6 || 3 A *gataḥ*, but *ga* written on some akṣara deleted with gamboge || 4 After *vairam* an akṣara which seems to have been *ta*, is deleted in A by two strokes and gamboge || BhΦ *prāk* for *drāk* || 6 N *prāha* for *āha* in both places || 7 Φ *kāraṇanippāditam* || Bh *nippāditam*, A *niṣpannam* || P *kṛmitrimam* || P *tat tad ahepikāraṇād*, bhPr *tat tad ahepikāraṇād*, N *tat ta ihepikāraṇād*, Φ *tat tad chopakāraṇād*, Bh *tat tad . . . opakāraṇād* || BhΦ om. *punaḥ* || 8 M *nāma gacchati*, P *nāpacchati*, A BhΦ *na gacchati* || A omits all between *nakulasarpāṇām* and *pativratākulaṭṭhānām*, Φ omits all between *°nakhāyudhānām* and *paṇḍitamūrkhānām* (writing *pāṇḍitamūrkhānām*); Φ then continues: *pativratākulaṭṭhānām dvija* [cp. Bh I] | *jalānalayo devadevānām sapāsaya* [cp. Bh I] | *māṛjārāṇām sapatnyo siṃhagajānām labdhakahariṇānām kākulūkāno digambaraṇām* [cp. Bh I] | *sajjanadurjanānām*, &c. Here it is evident that the archetype of A and that of BhΦ had an omission, which, in the margin of the archetype of BhΦ, was supplied from another MS. Fortunately for us, the copyist of Φ inserted this addition into his text in a wrong place || bhNBhΦ *śiṣyabhuk* || 9 Bh *sāpāsaya māṛjārāṇām* || M om. *ludbhakahariṇānām* || N *ludbhake ha* || 10 Bh ins. *dvijadigambaraṇām* before *sajjana* || A om. *ca* before *nityavairam* || BhΦ *nityam vairam* (Φ *vaira*) || 11 BhΦ *kenāpi kasyacit* || BhΦ *hataḥ* for *vyāpāditaḥ* || In A the corr. deletes *ya* of *prāṇāṃtāya*; M *prāṇāṃta* || BhΦ *varttate* for *yātante* || 12 Φ *akāraṇetat* (!) || 13 M om. the first pāda || BhΦ *yāti* for *eti* || 15 BhΦ om. *mama* || 16 Bh *arhati*, Φ *arhasi*, for *icchati* || 17 In bh gloss on *garbhād*: *vesaragadhe* (?); BhΦ *garbham* || 18 bhNPBh *pāṇine*, in bh corr. by corr. to *pāṇiner*; A *pāṇinaḥ* || 19 Bh *unmamotha*, Φ *unmotha*, bhN *unmamayya*, the second *ma* being deleted in N by cop. || Bh *munijaimuniṃ*, Φ *munijemuniṃ*, bhNAPr *muniṃ jaimaniṃ*, P *muniṃ jaimuniṃ*, M *munijaimaniṃ* || 20 Pr *dvelāte* || 21 bh *atirusāṃ*, but apparently corr. to *abhiruṣāṃ* by corr.; N *aniruṣāṃ*; PL¹ *°cetasāṃ mabhiruṣāṃ*; A *°cetasāṃ matirusāṃ* || Bh *tiramyaṃ*, Φ *thiramyaṃ* || 22 N *prāha* for *āha* || 24 Bh *bhayālobhāc*, Φ *bhayālokū* || 26 M *durbbheṇḥ*, A *durbbhedāḥ*. All our other MSS. with us. Cp. 130, 7 || Bh *'mukarasamdhis ca*, Φ *makaresimdhis ca* || 30 || 27 BhΦ *ikṣo rasāt* || bhΦ the figure 2 for the second *parvaṇi*, N neither this figure nor the second *parvaṇi* || 28 BhΦ *viparītānām ca viparītām* || 29 A om. *aparam* || N *prāha* for *āha* || 30 BhΦ add *yataḥ* after *ca* || 31 Pr *saṃditasyāpi* || N jumps from the first *viśvāsam* to the second *viśvāsam* (132, 1), om. one of them and all between them || BhΦ *ripo* || 32 Bh *vrttaḥ* for *vrtraḥ* ||

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1 PPrM om. *tathā ca* || 2 A *tridiśeṃdreṇa* || Bh *dite*, Φ *dine* || P *diter cārbho*, L¹ *diter vārbho* || A *vināśitaḥ* || 3 Bh Φ *suślakṣmeṇāpi śaṃdreṇa* || 4 P *nāśayeś ca* || Bh *śanau* || Bh *pūrvam*, Φ *pūrva*, Pr *bhuvam* (*bhu* being corr. by cop. from some other akṣara smeared with gamboge); M *hmavam*, A *kūlam* for *plavam* || 5 A *arthabhāreṇa* || Bh *śipār*, Φ *śipār* for *ripār* || PML¹ *vrajet*, Pr *brajet*, for *gataḥ* || 6 PL¹ *taraṃtaṃ* for *tadaṃtaṃ* || 7 PL¹ *laghutapanako* || N *cintavān* for *ci° āsa* || 8 Bh *mativiṣaye*, Φ -- *tiviṣaye* || bh *athavā*, N *atha 'vā*, om. *ta*, but without sandhi with the following word || Bh *etasyōpari*, Φ *eva tasyōpari*, bhN *eśāsyōpari* || BΦ om. *me* || 9 N *sāprapadīnam* || Φ (not Bh) om. *bho* || 11 After *idānīm*, some akṣara (*yā*?) has been covered with gamboge in A || A *pratipādayasva*, corr. by corr. from *pratipayasva* || Bh *anyathā iham atraiva*, Φ *anyathā matham atraiva* || PPrM om. *sthāne* || 12 Φ *harinyoḥ* || bhM *nāyam buddhir*, P *nāyam buddhir*, Pr *nāyam buddhi* (continuing *vaṃcanād*), ABhΦ *nāyam duṣṭabuddhir*, for *nāyam abuddhir*; cop. of bh deletes the anusvāra, N *neyam buddhir*. Simpl. MS. I has: *vidagdhavacanōyam drśyate laghupatanoh | satya-vākyaś ca |* H has a gap here; h with I (blunders: *drśyatto laghūpattana*) || After *jñāyate* Bh Φ *yataḥ* || 13 A °*mriyaḥ* || 14 PL¹ *naspṛho* || 15 Pr *tadvaśyam* || PPrM *vidheyā* for *pratipattavyā* || 16 Read **pratyāyito* for the misprint **pratyayito*. bhNAPPr *pratyāyato*; M *pratyāyito*, BhΦ *pratyāyino* || Bh *aparam* for *param* || A *tvadbuddhiparīkṣanāya*, after which one akṣara (*tta*?) covered with gamboge; PM *tv* (M *nv* for *tv*) *abuddhiparīkṣanārtham* || 17 BhΦ *tvadamkāgataṃ*, A *tvadamke muktam me* || AΦ (not Bh) *śara* || 20 A *tato* for *tvatto* || Pr *bibheti* || bh *tvadīyāmyamitra°*, corr. by corr. to our reading; N *tvadīyāmyamitrapārśvāt*, BhΦ *tvadīyā 'sya mitrapārśvāt* || 21 N *athāsā*, then two akṣaras covered with gamboge, then *v āha* || 22 BhΦ *guṇavanmitrasaṃgena*, PPrM *guṇavanmitravināśena*; then P *yan mitravināśena yan mitram upa°* || 23 Bh *śālistambābhībhavataṃ*, Φ *śālistamvābhībhavataṃ* || 24 N *tadhbāśūtvā*, PPrM *tat śrutvā* || PPrM *samāliṅgitaṃ* for *samāgataṃ* || PPr *laghutapanako*, in Pr corr. by cop. || 25 After *bhavān* (Bh *bhavāna*), BhΦ: *svasābhāva*[Φ *ve* for *va*]*śaś cāhāram* || M *aham ānveṣayāmy e kṭva* (om. *hāram a* and *vam n*) || 26 A *sakāśūpakṛāṃtaḥ*, corr. to our reading by corr. || Φ (not Bh) *anupaviśya* || 27 bhAPPrM *kā-mam*, N *mam*, corr. to *m* by cop. BhΦ and Śār. β 72, 10 with us || A °*kusama°* || Bh *kṛtvā svapuṣyakimśukatulyāṃ*, Φ *kṛtvāśūpuṣpakimśukatulyāṃ* || N *māṃsamī-peṣim* || 28 bhNPPr *hiranyāṃkam*, in Pr corr. to our reading, perhaps by a later hand; BhΦ *harinyāṃtikam*; A and Śār. 72, 11 with us || M *bhākṣatām* || 29 Pr om. *ca* || Φ (not Bh) *vahate* for *ca kṛte* || Φ (not Bh) *iva* for *eva* || A

śāmāka° ॥ 30 bhPrM °nīta; N °nītaṃ, corr. by cop. to °nīta ॥ Bh svasāmarthyenāpanītān, Φ svasāmarthenāpanītān ॥ P svasārthyenāpanītābhakṣyaṃ bhakṣyatāṃ taṃdūlā iti, Pr svasāmarthyenāpanītābhakṣyaṃ bhakṣatāṃ taṃdūlā iti, M svasāmarthyonopanatabhakṣyaṃ bhakṣyatā taṃdūlā iti ॥ A bhakṣyatāṃ ॥ BhΦ bhakṣyaitāma taṃdūlām iti ॥ 31 A tatas tau supritāv api | parasparaṃ | prīti° ॥ BhΦ parasparasutṛptāv, Pr parasparasuptāv ॥

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1 A vakti ca for pṛcehati ॥ 4 Φ (not Bh) tukṣati ॥ 6 Φ (not Bh) vaccheḥ ॥ 7 BhΦ om. kiṃ bahunā ॥ Φ (not Bh) nirāṃtaram ॥ M nirāṃtarīkṣtvā ॥ 8 A ekāmtamaitratāṃ ॥ 9 BhΦ om. sa ॥ A tadupakāraramjitaḥ (om. manās) ॥ BhΦ tatpakṣimadhye, AM tatpakṣitimadhye ॥ Φ (not Bh) sa tadā for radā ॥ N anyathānyasmin ॥ 11 Φ (not Bh) vāso (!) 'apūritanayanacḥ' (!) ॥ A aṃśrupūritanayanaḥ ॥ A samāga, then the space of an akṣara covered with gamboge; the ā-stroke covered with gamboge, and samāga corr. to samānga. Then the space of 5 akṣaras covered with gamboge by corr., who writes on it dgadam uvāca, the reading of the corrector being thus samam gadgadam uvāca ॥ 12 Pr vibhaktiḥ ॥ BhΦ tad gāsyāma atrāhaṃ ॥ A aham anyatra ॥ 14 BhΦ anāvṛṣṭiḥ ॥ PPrM mahatī 'vrṣṭiḥ ॥ A jano for nagara° ॥ BhΦ babhukṣayā pṛdīto; bhN babhūrvjūpī° ॥ 15 PPr vihaga° ॥ M viṇaṃbhaṃdhanārthaṃ ॥ BhΦ aham atyāsu[Φ adds vi]śeṣatayā ॥ 16 M videṣaṃ calito ॥ ABhΦ tato 'haṃ for tenāhaṃ ॥ A karomi, om. iti ॥ BhΦ gāsyāmīti ॥ A hirinya ॥ 17 BhΦ takri, but the i-hook deleted in Bh ॥ N prāha for āha ॥ Bh yāsīti, PPrM yāsyatīti, N yāsyatīti (!) ॥ 18 ABhΦ dakṣaṇāpathe, N dakṣiṇāpathe ॥ 19 M °māṃsakalāni ॥ 20 BhΦ subhāṣitagoṣṭim ॥ BhΦ ins. bhūcaraḥ before sukhena ॥ Φ (not Bh) °pakṣakṣayaṃ ॥ 22 BhΦ tā, APr te ye for tāta ॥ Pr om. na, which has been supplied by another hand in margin ॥ 23 ABhΦ cāpadi saṃsthitam ॥ 24 A hirinya ॥ N prāha for āha ॥ BhΦ om. all between āha and bhoḥ line 25 ॥ A apy evāgacchāmi ॥ A ato ॥ 25 A dukkhaṃ ॥ M om. sa ॥ APr jump from the first āha to the second āha, om. one of them and all between them ॥ N prāha for āha ॥ 26 M tavi for tatratva ॥ BhΦ gatās taṃ sarvaṃ ॥ Bh akoṣagatir ॥ 27 APr tatragamiṣyati, BhΦ tatragamiṣyasi ॥ 28 Φ śanai manai ॥ Bh māsudvahaśceti, Φ māsadvayaśceti ॥ A mānado for sānando ॥ 29 Φ (not Bh) abhyo for dhanyo ॥ A samasti, corr. by corr. to samam asti; BhΦ samo 'sti ॥ bhN dharas for dhanyataraḥ ॥ 30 MBhΦ om. hi ॥ Φ saṃpattādīkāni ॥ N apuṣṭāv for aṣṭāv ॥ Bh udḍiyanāni, Φ udḍiyanāni ॥ Bh tatas for tat ॥ P sakkena ॥ 31 N prāha for āha in both places ॥ 33 BhΦ cakram ॥

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1 Before *śrutvā* Φ inserts *api*, in spite of 'pi after *hiranyo* || BhΦ *hiranyōpi* || Bh *prṣtopari*, Φ *drṣtopari* || bhNPPrM om. *tatprṣtopari* and the following words to *saṃpātodḍāyanena* (excl.); our reading is that of A (only A °*sto*). Simpl. HI: *tathānuṣṭite hiranya*[h add. over line in H]s [H om. s] *tatkṣaṇād eva tadupari samārūḍhaḥ* | [I om. h |] *sōpi sanaiḥ sanaiḥ* [I om. h] *tam ādāya prasthitah*; h: *tatt śrutvā hiranya tasyōpari samārūḍha sōpi sapāt tenaiva pracchittah* || BhΦ *samāruhya* || N *saṃpātodurnayena* || 2 Φ only one *sanaiḥ* || Φ om. *tena sa* || Bh *saha* for *sa* || Φ *taṃ hradam taṃ* || BhΦ *pracalita* for *prāpitah* || 3 BhΦ *athāmtare* || P *mūṣakādhitaṃ*, M *mūṣakādhisritaṃ* [sic!] || 4 N *tattistha*°, Φ *tannīrastha*° || 5 Φ (not Bh) *sākhām āruhya* || BhΦ *tārasva*[Φ *śva*]reṇa *provāca* || Φ *maṃtharakah āgacchan* || BhΦ *bhavanmitram* || 6 Over °*tyāliṃga* gloss in bh: *tvam* || A our reading, corr. by corr. to *āgatyāliṃgyatām iti* || BhΦ *āgatyā liṃgya* || 7 A om. *yataḥ* || Bh *sakapūraiḥ*; Φ *kiṃ vaṃdanaiḥ sakalapūraiḥ sthapārai* || P *kiṃmu*, BhΦ *kiṃ tu* for *kimu* || 2nd pāda in A: *kiṃ suṣitalaiḥ*, which corr. corrects to *kiṃ ca caṃdraiḥ suṣitalaiḥ* || 8 M *ta* for *te* || 9 Pr *nipuṇatarai* || 10 BhΦ *parijñāto 'sti* | *iti* || Pr *smṛti* for *'si* | *iti* || PPrM *mamāparādham* (PrM °*dham*) *kṣamasvam iti* || 11 BhΦ *vrkṣottirṇakam* || 12 N *vihitāliṃgitau*, P *vihitāliṃginau*; Pr *vihitau liṃgitau*; M *vihitālikitaśarīrau*, om. °*liṅganau pula*° || BhΦ *pulakitasvaśarīrau vrkṣād* (Φ *vrddhād*) *adhasthod upaviṣṭau cātmaciraṃtanam vṛttāntam* || 14 A *maṃtharakam* || P *laghutapanakam* || Φ (not Bh) *bho 'yam ko mūṣakah* || BhΦ *bhākṣabhūto* || M om. all between *mūṣakah* and *mūṣako 'yam* l. 16 || 15 BhΦ om. *bho* || N *prāha* for *āha* || 16 PPr ins. *mūṣakah* after *mūṣako 'yam* || Pr *t* for *tat*; BhΦ om. *tat* || 17 M om. *yathā dhārā* || A *rā* for *dhārā*; corr. corrects *rā* to *śaṣṭo* || A *vivirā tarakāḥ*, corr. by corr. to *divi tarakāḥ* || 18 Ψ sets in again here with *khyayā* || 19 A °*parityaktyās* || 20 M *paranirvedam* || BhΦ *āsādyā* for *āpannah* || BhΦ *tavāmtike* || 21 N *prāha* for *āha* || M om. all between *āha* and *prṣto* || Pr *prṣto dayaiva ttatraiva* || 22 Pr *eta traiva* || ΨPPrBh om. *na* || 25 M *pramadārotham* || 28 N °*gude*° for °*drava*° ||

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1 M *anna* || M *prāśūṣikaparivārakārtham* || 3 *suprayatnam*; cp. also Śār. 74, 9 || 4 Pr *bhākṣya*, om. *māne* || M *parivrāprāja* for *parivrād* || 5 bhN *anāyāseneva* || 6 ΨP *prāpnoṣi*; Pr *prāpnoti* || N *bhākṣyayāmi* || M *taṃtram taṃ* for *tatra* || bh *vrhatsphīn*° corr. by corr. to *vrhatsphig*°; ΨPPr *vrhasphig*°, M *vrhasphī*° || 7 ΨPPr *brūṭakarnṇo* || 8 bhNAΨPr *āsramam*, P *āsram* for

śramam; M aśramam; Bh with us; M and Bh upanītavān, in Bh apparently corr. to our reading || 9 ΨPPr brūṭakarṇa || 10 N brhasphigo, bhΨPPr vṛhasphigo, A vṛhaspigasya || 12 After abhyāgataḥ, Pr repeats śūnyaḥ prativacanam prayacchati || ΨPPr brūṭakarṇa || 13 ΨPPr sālḥā-dam || 14 Pr rātrām api || N om. iti || 15 Ψ yat, corr. by cop. from gataḥ || 16 ΨPPrM transpose kasmāc cirād drśyase and prito 'smi te darśanāt || 17 ΨPPrM kā vārttā nam durbalōsi || 18 M samupagatān || 19 ΨP karmāṇi, Pr karmāni || 21 bhNΨPPr prāghuṇike, in Ψ corr. to our reading by cop.; but the correction is not very clear. ABh with us || 22 ΨPPrM sadanaḥ || Pr vṛthā for vṛṣāḥ || 23 N girā ||

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1 Pr tatraika° for tathāika° || 2 M om. yataḥ || 3 ΨPPr pauro-hatyam || 4 bhNAΨPPrMBhΦ māthāpatyam, in bh corr. to māgāpatyam || 6 ΨP (not Pr) brūṭakarṇaḥ || N būṭakarṇa āha || 7 M tvāt for twatto || Pr mamānyaḥ suhṛt, M mamānyaḥ syahṛt || 8 N bhikṣāmātram || 9 In bh, gloss on karmakarā: bhṛtyāḥ || N vṛtticchedāsanmārjanādi° || 11 N veśena for vaṃsena || M tūḍayati || 12 ΨP kutūhalaḥ me tasya, in Ψ corr. by very small strokes to our reading, apparently by corr.; M kavtūhalaḥ me tasya || 13 N vṛhasphik, A vṛhaspig, ΨPPr vṛhasphig || 14 ΨPPrM om. all between bilam and nidhānoṣmaṇū, l. 16 || 16 N kuddatesau || 17 N uṣmā || bhN vitvaḥ, corr. to our reading by corr. of bh || N viddhiḥ || 20 That in our text sāṇḍilimātā is a compound, is evident from 140, 15 || 22 ΨP brūṭakarṇa ||

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4 ΨP devatārccanaparas, Pr devatārccanaparas, M devatārthanaparas || 5 bhN pratyūhaprabuddho || M only vrāhma[new line]nyoḥ || 6 N anantara-phaladū || 7 M tadagrahaḥ for tad ahaḥ || 8 bhN mūrṣoddeśena || ΨP yathā śaktir || 9 Ψ bhartsamānā || M bhargvayamānāha || 10 Pr he daridra for daridrasya || M bhojaprāptis || 13 bhN na svādītaḥ || 14 M maṇḍam ra 2 || 20 Pr tasya for tac ca || 21 Pr yacchannajalam || 22 M nityapra° ||

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4 N vivekajñai sādananmāya || 6 bhNΨP (not Pr) trṣṇā; ABh with us || 11 ΨPPrM mahāñjanaśikharākāraḥ || In bh gloss on kroḍaḥ: varāhaḥ || 12 N om. drṣṭvā and the following words to drṣṭvāpi, l. 15 excl. || No MS. has the samdhi after drṣṭvā || bhΨPPrBhΦ ā karṇṇānta, M ā karṇṇānta; A with us || 16 Pr tathā for yathā || 17 M prahite || 21 N tasminn for etasminn || Pr °mṛtyu || 22 Ψ śṛṅgāla || ΨPPrM tam deśam ||

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1 N *prāruṣṭo* for *prahrṣṭo* ॥ 7 N *tatt* for *tat tad* ॥ 13 M *vāpaṭati-takoṭim* ॥ ΨPPr *bhaksitum* ॥ 14 M *tuṭitapāse* ॥ Pr *tālupradeṣe* ॥ 15 Pr *mastamadhyena* ॥ 21 Pr *athaiva* ॥ 22 M *cūrṇṇayisyāṃnvā* for *cūrṇa-gitvā* ॥ 24 Pr *sūryāt tape* ॥

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1 M *grha-* for *grhe* ॥ 2 Pr om. *madye* ॥ M om. *sā* ॥ bhN *sāpy acimtayāt* ॥ 3 bhN *naipunye* ॥ 4 bhN *tilānām bhojyān* ॥ bh *klptavān*, corr. by cop. from *kṛtavān*; N *ktapravān* for *kṛtavān* ॥ 5 M om. *luñcitair a* ॥ 6 Pr *arthān* for *atha tāñ* ॥ Φ *sūrpe*, bhNAΨPPrMBh *sūrppe* ॥ 7 M *grho* for *grhād* ॥ M *tu* for *grhṇātu* ॥ 10 M *navā°* for *taḍ°* ॥ 12 N *samarthā* ॥ 14 bhΨPPr *saṃbamdheneṃe*; N *saṃbamdhena me*; M *saṃbamdhannemi*; our reading is that of ABhΦ ॥ 15 N *sāṃḍalīmātu*, with a visarga added over the line ॥ 18 bhNΨPPr *taṃ* for *tan*; ABh with us ॥ bh *nidhānodya°*, apparently corr. by cop. from *°nogha°*, N *nidhānogha°* ॥ 20 ΨPPr *brūṭakarṇṇa* ॥ M *jñāyato*, om. *te ya* ॥ 21 M *yūthyaparivṛta* ॥ ΨPM *vṛhasphig*; Pr *vṛnasphigoha* ॥ 22 bhΨPPrM *khanatrikaṃ*, N *khanitrikaṃ*; ABh with us ॥ 23 PrM om. *mayā* ॥ 24 Pr *addhi* for *api* ॥ Pr *caraṇamalitānām*, M *caraṇamalitayām* ॥ NBh *tatpādānusārīno* ॥

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1 Pr *tava* for *tad* ॥ 3 M *tathā* for *yathā* ॥ 4 N *taṭā* for *tathā* ॥ 6 ΨPPr *puruṣaṃ drṣṭvā*, M *puruṣaṃ drṥthā* ॥ M *jānāti* ॥ 9 bhNΨPPr *bhaviṣyāt*, M *saviṣyāt*; ABh with us ॥ 10 bhM *cetarac ca?* *c* and *v* are often indistinguishable in Jain MSS. ॥ 11 Pr *cihnaṃ*; N *ajātakapā-lacihnaḥ* ॥ 12 *pratyutpadaiḥ* all our MSS. including ABhΦ ॥ 14 N ins. *āradhvaḥ* before *pravṛttaḥ*, writing *pravṛttaḥ* between two *daṇḍas* ॥ 16 M *nām* for *mām* ॥ 19 M *bhaktvā* ॥ M *vāsurām* ॥ 20 N *°kapā-lajā-tilān* ॥ 23 M *durge* twice ॥ 24 Pr *°carcino pi bhū°* ॥

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2 M *tā* for *khanatā* ॥ 4 Pr *anyāgata idam*, M *abhyāgapta ivam* ॥ ΨP *brūṭakarṇṇa*, Pr *vūṭakarṇṇa* ॥ 5 In Ψ gloss on *asya* by glossator: *nidhā-nasya* ॥ bhNΨP *taṃ*; BhΦ om. *tan*; A with us ॥ 7 ΨPM *sthānakam* ॥ 8 Pr *vīkṣitum api* twice ॥ bhNAΨPPrM *acimtayamṣ ca* ॥ Bh *advācīmṭayam*, Φ *advācīmṭavyam*, BhΦ om. *ca* ॥ 10 N *ma* for *me* ॥ 11 M *sahastakiraṇo*; ΨP *nirucchāhaḥ*, Pr *nisacchāhaḥ* ॥ 12 N *sapaticāraḥ* ॥ 13 ΨP (not Pr) *brūṭakarṇṇo* ॥ bhNM *bhūyo* only once; ΨPPr *bhūyopi* 2. A with us.

BhΦ om. 'pi || N *tāḍitum* || 15 M *bharann* || 17 bhN *yato* for *gato* ||
 18 Pr om. *yataḥ* || 19 Pr *parāsarati* || M om. *yaḥ janān* || 23 bhN ΨPPrM
śatru, in bh corr. to our reading by corr. A with us || ΨPPr *brūṭakarṇam* ||
 N *kartuhalam* ||

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1 Pr om. *ś ca* || 2 N *mūṭakam* || 4 Pr °*virahita* || M *yathārthena*
 for *yathā gajāḥ tathārthena* || 6 M *tata śrutvāha* || 7 bhN *tato*, Pr *yatro*
 for *yato* || M *na kūrddasektinarasti* || BhΦ om. *tad*; A *viddhi*, ΨPPrM
tadvad for *tad dhig*, bhN *tadvin* or *tad dlin* (as *dva* and *ddh* are often
 identical in Jain MSS.); in bh a second hand puts *g* over *n*. The
 reading *tadvad* (ΨPPrM) is a correction, but a wrong one. A's *viddhi* is
 evidently a correction of bh's reading || 8 N ins. *yataḥ* after *uktam ca* ||
 10 Pr *grīsmā kuzari yathā* || 11 BhΦ *kākaravāḥ*, PL¹ *kākasavāḥ* || 13
 M om. *hi* || 14 M *śrīguṇānām* || ΨPM *prakāśanī* || 16 M *pravyaṇ* ||
 18 M *vidhūva* || 19 M *vakto*, APrBhΦ *vyakte* || M °*rṣtaḥ* || 20 ΨPPrM
iva for *api* || 21 bhN om. *vilapya* || Pr *tut samnidhānam* || 22 N *vyarthah-*
samaḥ || 23 ΨPPrM om. *ca* before *te*, writing *tatas* || PL¹ *madbhūtyā* ||
 24 bhN *samartho*, ΨPPrMBh *'samartho*; A with us ||

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1 N *tat kim anena* [new line] *kim ārādhitena* || 4 M *svāsvāmī* || ΨPPr
chakrajiribhiḥ || 5 M om. *teṣāṃ*, writing *cacau* for *vaco* || bhN *durga-*
pravṛṣṭo || M *yāvat nirddhata kvāpi* || 10 ΨPPr *mānodbhāsam* || N *hāsam*
 for *krāsam* || 11 N *viguṇībhavaṃti* || 13 N °*paṇḍitām* || N *dṛśāṃ* ||
 14 M *kṛtāṃtāpahataḥ* || M *prāyadyate* || 18 M *manvitram* for *sanmitram* ||
 19 M *sarvasūna*; bhN ΨPPrM *sarvasūnyam* (M °*sūna*) *daridratā*; cp. SP II,
 32! A *sarvasūnyam daridratā*, Bh *sarvaṃ*, Φ *sarva*, BhΦ *sūnyam daridrasya* ||
 24 N *api*° for *atī*° ||

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1 M *yasya dṛśaḥ phalavipākāḥ* || 2 Ψ om. *eva*, which is added over the
 line by cop. || 6 After 83, A ins. this śloka: *mānam udvāhatāṃ puṃsāṃ*
varam āpat pade pade jīvitam mānamūlam hi māne mlāne kutaḥ sukham || That
 this did not originally belong to our text is evident from K, which has
 interpolated it in a wrong place. The order of the pādas in this MS. is
 as follows: 83 ab, then cd, ab of our śloka, then 83 cd. It is clear, that our
 śloka originates in a marginal addition. It is missing in our other MSS.
 including BhΦ. Cp. also the right numbering of stanza 90 in BhΦ. As
 BhΦ only seldom number their stanzas, it is evident that the copyists copied
 these numbers from their originals || N °*cchanna* || 7 N *acimṭayat* ||

ΨPPrM om. *punar apy acintayam* || M *āpari* for *api* || 8 bhNΨPPrA *dāvanīkkuthita°*, in A corr. by corr. to *dātra°* or *dānna°*; M *dāvanīkkuthitanvacah*; Bh *dāvanīkkuvitasya ca*, Φ *dāvanīkkucitasya ca* || 9 Pr *avagraha* for *na cā* || 14 M om. *arthitvaṃ hi ma* || N om. *na* || ΨPPrM *vastvaṃparaṃ* || 17 M om. *paribhūyate* || 18 M *busvā* for *buddhyā* || 22 N *paraṃ* for *varaṃ* || M *°niveśītau*, corr. to *°niveśato* || 23 ΨPPr *giriguhataṭān*, M *giripumguhataṭān* || 24 bhΨPPrMBhΦ *khalu* for *khala*, in bh corrected to our reading by corr. A with us, but corr. by corr. from *khālājanāt* || ΨPPr *prārthair* for *prāptair*; M *prārptaurr athaiḥ priyaṃ kṛtavān manaḥ* ||

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2 ΨPPrM ins. our śloka 88 after our 89; but as ΨP number our 88 as their 82 (PrM 83), and as ΨPPrM number our 89 as their 83, it is clear that the transposition is only due to the inadvertence of some copyist || 3 bh *'py arthito*, N *'py arthibho* || 5 M *vānīksaraṃ* for *dīnā°* || 8 N om. *na ca* || 12 N *parapīdenā°* || 13 M *dvitīya°* || 14 M *reṇī ciraparakāśī parāpannābhōjī* || 15 N om. *yan maraṇaṃ* || 16 ΨPPrM om. *tad eva* || N *vṛhatśpīga°*, ΨPPrM *vṛhasphiga°* || 19 N *kare*, then a begun *ya*, then *ro* for *kātaro* || 21 N *upāgatasya* || 22 bhN *peṭikāṃ* || 23 ΨPPrM *āyuhśeṣatayā* (M with *daṇḍa* between *°yuh°* and *°śe°*) ||

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2 bhNΨPPrMBh *daivo*; A with us. See 151, 9; *daivo* however seems to be the genuine reading, as *daiva* 'Destiny' has often the masculine gender in Jaina Sanskrit || 3 bhN *tasmān na śocā na ca vismāyo me*; but see 151, 10; in bh a first *ca* is inserted after *śocā*, but deleted again by cop. || 5 ΨPPrM *so 'bravīt* for *hiranyaḥ kathayati* || 6 M *nagaradatto*, om. *re sāga* || 8 In bh gloss on *rūpakaśatena: rūpaiyā* || 11 M *sadattena* || 15 bhN *nirbhatsya* || 18 N *tatra nagara°* || 19 Pr ins. *ki* before *kenacid* || 20 PL¹PrM *tréti* for *vā, iti*. This reading goes back to the circumstance, that in Ψ in the left part of the *va*-noose, perhaps owing to some small defect of the paper, there seems to be a small opening. But under the magnifying glass the closing of the noose is quite distinct || BhΦ *bhavān* for *vā, iti* || 21 bhNΨPM *manuśyēti*, PrBh *manuśya ity*, A *manuśyo iti* ||

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3 Pr *prasiddhanāma* || 4 ΨPrM *kanyā*, om. *rāja* which the cop. of Ψ adds in the margin || After *candramatī*, M *yā ekasmin divase*, &c., l. 5 || NP *nāmāti°* || 5 NPr *nirīkṣyamāṇā* || 6 N *manorathaś* || 7 Pr *kusumabāṇāhatayā* || 8 N om. *tayā* || Pr *nirjarasakhī* || 9 M *sa* [new line] *saha* || 10 M *dagvad* for *yad* || ΨPPrMBhΦ *tvadaṃtike* || 12 ΨPPrM

madāṅṅike || 13 bhN *samesyati*, ΨPr *samesyati*; ABh with us || 14
Cop. of Ψ supplies the words *yady avasyam* to °*bhikṣitam* incl. in marg. || Pr
tatrāgacāṣṭavyam || 16 M *ṭayā* for *ṭvayā* || 23 M om. one *yena* ||

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2 M *kautukān dṛṣṭakahrdayas*, *ka* being struck out; bhNΨPr *kautukāt dṛṣṭakahrdayas*; ABhΦ *kautukāviṣṭahrdayas*. Cp. our Introduction, p. 34 || Pr
avalanṇipādhirūḍhaṃ || 5 Pr ins. *ṭayā* after *āsritayā* || M *tadaṅgajamga-*
japajātaharṣaromāmṛitagātrayoktaṃ || bhN °*mātrayānuraktayā* || M °*gātrā*°
for °*mātrā*° || 6 N *mamā ātmā* || Pr *ābhya* for *ātmā* || 10 N *staṃbhita-*
tarāṃ for *sta*° *ṭva*° || 12 M *vad* for *yāvad*, bhNA *daṃḍapāsakaḥ*; M *daṃdra-*
pāsikū, ΨPBhΦ with us; cp. 151, 2, 9 || 13 bhNΨ *ahitaḥ*, in Ψ corr. by
cop. to our reading || 16 bhNA Pr *daṃḍapāsakenā*°, M *daṃḍapārsakenābhi-*
hita; ΨPBhΦ with us || 17 Pr *saṃiti*° for *sa mati*° || 18 N *taṣyāḥ*
raksakasya, bh 'vinayavati, N 'avinayavati, Ψ *avinayavati*, P *vinayavati* || 24
bhN *braviṣi* ||

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2 M *asakṣaṃ* || 3 ΨPrM °*phalaṃ bhavati* || 4 bh *nirbhatsya*, N
nirbhatsa || 8 M °*grhadvāraraviṃtamāṇḍapa*° || M °*mala*° for °*maṅgala*° ||
9 Pr *āvātā* for *hatvā* || Pr *praṇamma jñannako*° || 11 Pr *praṇamya* || M
diṣyo diṣam || N *janmuḥ* || 14 M *mahāsāhastikatayā* || 15 bhN *nirbha-*
tsitarān || M *apayāte* || 16 Pr *abhihrāṇte* || 17 ABhΦ *tat*, Pr *nol* for *taṃ*.
But *taṃ* is evidently a prākṛtism; cp. the Introduction to this volume, p. 32 ||
18 bhN *prasara*, P *svasura* || ΨPr *ṭvayānūtiṣṭitaṃ*, P *ṭvayā* 'nūtiṣṭitaṃ, M
ṭvayā 'nūtiṣṭitaṃ || 19 M *pradattveṣatti* for *pradattā, iti* || 20 bhN
°*pālāyato*, ΨPrM °*pālāyamāno*; ABhΦ with us || 21 Pr *edaṃ* for *idaṃ* ||
23 PPr *prāṇasaṃśayā iṣṭā*, a misreading easily to be explained by the
form of *dra* in Ψ || bhN om. *mama* || 24 bhNAΨPr *grhīṣyati*, Φ
grhīṣyatīti, Bh *grahīṣyatīti* || Pr *vārttāvvyatirekeṇa* ||

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1 bhN *saṃjātaḥ* | (N om. the arhadanḍa) *mahā*° || bhN om. *taṃ* before
vārttā° || 2 ΨP *karma*° for *karna*° || A *daṃḍapāsakaduhitāpi*; BhΦ
daṃḍapāsikasutāpi (Φ °*sutā* 'pi) || 4 ΨPrM om. *svayaṃ* || ΨPrM
tatrāgataḥ || 6 M *manujah* || 8 AΨPrMBh *daivōpi* || ΨP *tuṃ*
for *taṃ*; cop. of Ψ supplies *laṃghayitum* in marg., P has it in the text || 9
bhN °*pāsika*°; ΨPrM *daṃḍapāsika*[P adds *ḥ*]*sutā* 'bravīt; Bh *daṃḍapāsikasutā*
āha, Φ *daṃḍapāsutā āha*, A *daṃḍapāsakaduhitā* 'bravīt || 11 N *na visma-*
yomi || M *vaṇikaduhitā* || 13 NPrM *prthak* (only once) || 14 ΨPrM

ins. *tān* before *vrttāntān* || M *sabakumānāṃ* || 16 ΨPPr *upabhuṃjamānaḥ* ||
M *upabhuṃjamānamukhenā°* || 18 After *ityādi*, ΨPPrM || 4 *kathā* ||

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1 N *tathā ca* || 2 Pr *mānasyaṃ* || 3 bhN °*pānasya* || ΨP *upā-
nadvūta°*, M *upānaḍḍha°*, a reading easily to be explained by the form of the
respective akṣara in Ψ || M *carmmavṛttaiḥ* || 5 N *kare prāpte* || bhN
om. 'py. The copyist of bh writes *a* over the avagraha || 6 ΨPPrM put
our śloka 99 after our 101. Their numbering 92 to 94 (92 twice for
91.92 corresponding to our 98.100) agrees with this transposition || 8
bhN *ti* for *te* || bhM °*kutumbini* || 9 bhNΨPPrM *āsvādayati*; ABhΦ
with us || M *ya kṛṣṇe* || 10 All our MSS. incl. ABhΦ *asatyāṇy* || 11
bhN *parigrha°* || M *kṛṣṇe* || NPr *nirvṛttim* || 13 In bh a gloss on
kuśa: *darbha* || ΨPPrM *vāpi* || 14 M *nīnam* for *dīnam* || 15 Pr
ṣadbhīyāṃ yat trayodhes ta° || 19 bh *śravyaṃ*, corr. by corr. to *śrāvyaṃ*; N
śrāvyaṃ ||

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2 P om. *sahodarās ca*, M om. *hodarās ca* || 4 N *hy arthe* || N *triloke* for
'*tra loka* || 5 bhN *svavacanam* || N om. *tāvad* || 6 ΨPPr *laghutapanako* ||
10 N *samagoraga°* || bh °*māgaṃtaṃ* || 11 Pr om. here lines 11 to 13
incl., inserting them after *pā*, l. 15 || Pr *āmadhyāhnaḥ* || 13 ΨPPrM
°*sevikā* for °*setikā* || 14 ΨPPr *tasyā* || bhP °*nukuryāt*, but in bh corrected
to our reading by the copyist himself || 16 ΨP *samāsvāsayitum*, Pr *samā-
svādayatum* || N *t* for *yat* || bhN *svadeśaḥpari°* || 22 M *sa viṣayaḥ* ||
23 M *śrayato tam e carute* || 24 A om. all between *vanam* and *ḍūkāḥ* (for
maṇḍūkāḥ), l. 27 || 25 *arthinām* all our MSS. but A (see on l. 24) incl. BhΦ.
The lion being represented in this stanza as the king of animals, the
arthinaḥ must be understood as his followers, such as Karāṭaka and
Damanaka. The original reading of the *Pañcatantra* is not *arthinām*, but
ātmanaḥ; cp. Śār. 87, 21 || 26 N *udyamyaparair* || 27 M *sarapūrṇa-
thivāṃdrajāḥ* || 28 Pr *bhodyogaṃ* ||

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2 bhNΨPPrM *kalāvidhijñam* [N °*vidhirjñam*], in bh corrected to °*va-
dhajñam* by corr. ABhΦ with us. Cp. Śār. 88, 4 || bhN *vyasaneṣv*, corr. of bh
vyasaneṣv, P *vyasanepy*, a misreading easily to be explained from the form of
the akṣara *ṣva* in Ψ; bhNP *aśaktam*, Ψ *asaktam*, but *śa* written by cop. over
sa. M *vyasanethaśaktam* || 5 ΨP *acavalam* || N *avisvādinam* || 6 M *eva
vitā bhavati* || 16 A with bhNΨPPrM. After l. 16 BhΦ ins. *sthānabhraṣṭāḥ*
(Bh om. *ḥ*) *hi śobhaṃte* | (Bh om. *ḥ*) *siṃhā* (Bh adds *ḥ*) *satpuruṣā gajāḥ* || N

śobhante || 18 M *saṃsthānaṃ* for *svaṃ sthānaṃ* || bhN *parityajyet*, corr. by cop. of bh to our reading || 19 N om. *iti* || 20 M *rūparatyās* || 24 Pr *ṛṣṭipatīḥ* || 25 Pr *śilaparākrama* || 30 M *bhuvatibhate* for *labhate* ||

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1 Pr *śalmīśṛṅga°* || N *°saṅga°* for *°śṛṅga°* || 3 N *nātinīca*, Pr *nītinī-* *car* || 5 ΨP *madahs te*; Pr *ki midas te* || 7 Pr *yauvanā dhanāni ca* || 8 bhΨPM *navasakhyāni*, N *navasaṃsthāni*, Pr *navasaṃkhyāni*, A *navasāṣṇāni*; BhΦ with us. Cp. Śār. 89, 18, and SP II, 65.—*saṣya* and *saṣpa* are often confounded in the MSS., and as *ṣ* is often written as *kh* in North-western MSS., *khyas* and *ṣya*, *spa* interchange very often || ΨPM insert *ca* before *yoṣitaḥ* || 11 N *prāṇasyopi* || 12 N *cittasya* || 14 bhN *gehe* || 15 M *cittam* || 17 bhNΨPPrM *daivo 'tra* for *dairam evātra*, BhΦ *dairam eva*, om. *atra*; A with us. But see our note on 147, 2 || 21 N *nābhyaṃ* || 22 ΨPPrM *lūḥaḥ paramaḥ* || 23 M *kṛṣṇā* || 28 P (not L¹) om. *lūḥo 'sti* || 29 N *vicaṃ*, PL¹ *cittam* for *vittam* || bhNPr *vināśa* for *vināśi*, corr. by cop. of bh to our reading ||

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1 N ins. *hi* after *kāryatatvaṃ* || Pr *kimcid* || ΨPPr *dhanabhogābhāginah* (P *°na* for *°nah*) || Ψ *kicic ca*, P *kimcic ca* || 3 *°śyōpārjanaṃ* all our MSS.; but cp. 157, 15 || 5 ΨP *kathaṭi* || 7 NBh (not bh) *somaliko* || Pr *vāyah* (om. *tantu*) || N *tantuvāyasaḥ* || 8 N *ca śastrāṇi* for *vastrāṇi* || 9 ΨPPrMBhΦ *°nādikā* || 10 AΨPPrBhΦ *kolikās*, M *kokikās* || 12 N *aradhāranakam* for *adhā°* || 14 M *mithyātha jalpitam* || 15 bhNAΨPPr (not MBhΦ) insert *na* between *dhanam* and *bhavati* || 16 M om. *bhavati ca bhāryam* || 19 ΨPPr *māturaṃ* || 22 NPr *chāyātapo* ||

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1 N *tasmād atraiva karma tiṣṭa tiṣṭa* || 3 M *saṃthapadyate* || PL¹ *saṃprapadyamaparityaktam* (L 4) || 5 AΨPPrMBh *yathā ca* || 6 bhN *na* for *ca* || 9 ΨP *udyamenna* || 12 ΨPPrM *ca na* for *cen na* || 13 bhNΨPPrM *nōpālambhyaḥ*; ABh with us || 14 M *varttavayam*; all the other MSS. incl. ABhΦ with us || 15 *°yōpārjanaṃ* also ABhΦ || N *suvarṇaśatatrāyopārjanaṃ vidhāya* || 16 bhN *prati sthitaḥ* || 20 Pr *krodhasaraktaṃ locanaṃ* || 21 M *karttavayams* for *kartaḥ* || M *dhā*, om. *bahu* || NBhΦ *somalikasya*, ΨPPrM *somilasya* || 24 M om. *vyavasāyināṃ* ||

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1 bhN *tathāsya* for *tasya* || Ψ *atyat*, P *at* for *atas* || 2 Pr om. *yāvada asau* || 3 bhN *anviṣyati*, Pr *anveyati* || 5 N *ca* for *vā* || 6 N jumps

bhN, ΨPPrM

from the first *bhūyo 'pi* to the second *bhūyo 'pi* (l. 7), om. one of them and all between them || The words *tatra* to *pracalitaḥ* incl. are om. in the text of Ψ, but suppl. by cop. in margin || Pr om. *ca* || 7 M *antyaṅggaiva*, ΨPPr *anyamārggaiva* || 10 ΨPPr *edaṃ*, M *idaṃ* || 13 M *varttaḥ* for *kartaḥ* || 14 P *bhojanād ṛte* || 16 bhNAΨPPrM *karmma*; but in A some akṣara smeared with gamboge after *karmma*; BhΦ *karmman* || 17 ΨPPr *upalambhayasi* || 18 N *somaliko* || 23 N *somalika* ||

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3 N *somalika* || N *prāha* || ΨPPrM om. *tad* || 5 M *nāma sti* for *nāsti* || N *somalika* || 7 In M pāda 1 runs thus: *virūpikulīno 'pi* || 10 bhN *subud-dhau* || M om. *patataḥ* || N *patano* || 11 bhN *nirīkṣito* || ΨP *daśa varṣāṇi ca pañca ca* || 12 M om. *so 'bravīt* || 14 P *pralabadvṛṣaṇo* || bh *ṣaṃḍaḥ*, corr. by cop. to *saṃḍaḥ*, which is N's reading; ΨP *ṣaṃḍaḥ*, Pr *ṣaṃḍha* with following *daṇḍa* || 16 bhN *marakta°* || Pr *śiṣpānigrā*, M *śaṣpānigrāṇi*. These readings evidently go back to that of Ψ, which has *śaṣpānigrā*, with 2 over *ṇi* and 1 over *grā* (these figures perhaps by a later hand) || 17 M *thalobhiko* || Pr om. *sa*, owing to the fact, that Ψ writes *sa*, then *na* or *va*, then *gadātīrekā*, putting one single bracket before *na* (or *va*), and deleting by a horizontal stroke not only these akṣaras, but by mistake also *sa* before the bracket. P with us || 18 M *sukhenāpavin nadīpuline sukhēnopaviṣṭa* || 19 Ψ *pralambavṛṣaṇo ṣaṃḍo*, the *o*-stroke before *ṇ* being deleted by an almost invisible stroke at its inferior end, whereas on the second *o*-stroke after *ṇ* the visarga has been written by cop. in the form of two circlets. Hence PL¹ *pralambavṛṣaṇoḥṣaṃḍo*, Pr, taking the circlets as deletion marks, *pralambavṛṣaṇaṣaṃḍho* || bhN *saṃḍo* || 20 M om. *śṛgālo* || 21 Ψ *'sihitah*, corr. to *'bhihitaḥ* || bh *yaspāśya*, N *pasyāśya* for *paśyāśya* || 22 N *prahāreṇa* || 23 bhΨPrM *arhasi*, N *arhatha*. In Ψ, °*si* seems to have been corr. to °*ti*; but the correction is not clear ||

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2 bhN *niyojasi*, corr. by corr. of bh to our reading || 4 Pr *etā*, M *aitya* for *etya* || 8 N *so bravīti*, PL¹ *so 'bravīt* || 9 NM *karomi* || ΨPPr *sadaivōdyamavatā*, M *sadaivōdyamatā* || 11 ΨP *yathāśasya°*, but in Ψ *trā* under *thā* by cop. || 12 bhN *bhaya°*; M *tayavitrama°* || 16 N *bha* for *na* || 21 M *dṛśate* || 22 N *mūṣakasthānam* || 23 M *tasya pralambavṛṣaṇaprṣṭam* ||

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1 M *sarvakṛteṣu* || 2 bhNAΨPBh *strīvākyāṃkusaiḥ*, Pr *strīvākyāṃkusaiḥ*, against the metre; but in Bh corr. in marg. to our reading by cop. Φ with us ||

4 M *amasyam* for *agamyam* || 7 Ψ PPrMBh Φ *paṃcadaśame* || 12 M
avasthāna || M *aho* for *ato* || 13 After *iti*, Ψ PPr *kathā* || 6 ||, M || 6 || ||
 16 Pr *dhanagṛhṭayuktadhanākhyau* || 17 P *budhvā ekaśvarūpaṃ* || 18 M
 om. the sentence between *gataḥ* and *atha* l. 20 || N *somaliko* || 20 N
pradṛṣṭaḥ || 21 Pr *bhāryā* || 22 M *prāptōpraviṣṭaḥ* || bhN Ψ Pr *śakti*°
 for *śakti*°; in Ψ corr. in marg. by cop. to our reading, which is that of
 Hamb. MSS. and APBh Φ ||

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1 N *śorilikaspī* || 2 Pr ins. *apy* after *tad* || 3 Pr om. *na* || 4
 N *kartavyāḥ*. M *kartavyā* || M om. the sentence between *kartavyā* and *atha* ||
 5 Ψ PPr *kṛdyaṃnāsa* || 7 M om. *tataḥ* || N *dhanagṛhaṃ* || 9 N
suklabhukṭasāygyāṃ; Pr *sukhasāygyārthaṃ* || 11 Pr *kurvato* || 12 M om.
kṛtaḥ || 13 bhA Ψ PBh Φ *vyaharaka*°, M *vyaharaka*°; NPr with us ||
 M *ānataṃ* || 14 bhN *ktayam* for *kṛtyam* || 18 bhN Ψ PPr *bhuktadhane*;
 ABh with us || 22 bhN *dhanagṛtaya*; A *dhanagṛtaya*, but corr. by cop.
 to *dhanagṛtaya*. Ψ PPrM *dhanagṛtaya*; Bh Φ with us ||

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1 bh (not N) A Ψ PPrM *arthasāpārjanam*; cp. śloka 133 || After *iti*,
 Ψ PPrM ins. *kathā* || 5 || 3 N *vittaṃ* || 4 Of this line, M has only:
āpa saṃghātakarakaśaṃ || 8 N om. *na* || 10 Ψ PPr *taṃ* for *tan* || M
 only *taṃ* for *tan niścitaṃ* || N *lalāṭapate yat* || M om. *yat* || 11 Pr *jala-*
nidhir || Pr *viśo* || 12 Pr *riṣṭi* || Ψ PPr *kathayati*, M om. *ghaṭayati* ||
 A om. all between *vidhir* and *anicchanto* l. 15 || N *aklimukhi*° || 13 All our
 MSS. incl. KBh Φ (A has a gap here) against the metre *aghaṭitaḥṭitāni* in the
 first pāda. The same faulty reading in MS. A of the *metrical* Campa-
 kaśreṣṭhikathā, stanza 237 (MS. B, stanza 267 has but the beginning
aghaṭitaḥṭi with following °), and Ballāla's Bhojaprabandha, ed. Jivānanda
 Vidyāsāgara, p. 39, whereas K. P. Parab, Bhojaprabandha (Bombay, 1896),
 p. 28, stanza 144 and Subhāshita-ratna-bhāṇḍāgāraṃ, Bombay, 1891, p. 133,
 stanza 36 go with us. As in Bhojaprabandha and Subhāshita° the second
 pāda has a different reading (*durghaṭikurute*—Camp. A with us), this stanza
 would not seem to have been directly taken from Pūrṇabhadra, but from
 some other source. It is at least possible, that the faulty reading in our
 MSS. and in Jivānanda's edition of Bhoja° is older than either of the two
 texts || M *sughaṭitāni* || 15 *anicchanto* is a misprint; read *anicchato* ||
 M *dehinām*; after this, M again: *duḥkhāni yathehāyānti dehinām* || 16
 Ψ PM *duḥkhāny* || 17 N *aparam* ca twice || M *dhiyādhrcho* || 18 bh
svāmī ca, Ψ PPrM *svāmī yat*; our reading is that of N A. In A two akṣaras
 covered with gamboge between *prā* and *ktā*. Bh Φ om. this stanza || Pr

prāktana ॥ 20 N *vidhāyeti* ॥ 23 M *krśvākhur* ॥ 24 M *yataḥ* ॥ 27
M *varttavyaḥ*; N om. *kartavyaḥ* ॥ 28 Pr *vratapavāsadharmmaḥ* ॥ 30
bhN om. *hi* ॥ 31 ΨPPrM ins. *uktaṃ ca* before stanza 161 ॥ 32 NP
saṃtoṣāmrītataptānām ॥ 33 Pr *luptānām* ॥ M om. *cētaś* ॥

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3 N *svavairamadam* for *svaveśmēdam* ॥ ΨPPrM *nirvṛtenanānudvigne* ॥ 4
M *'bhicādyāḥ* for *'tivāhyaḥ* ॥ ΨPPr *ca nāikaśāstrānugataṃ*, M *cānekaśāstrā-*
nugataṃ ॥ M *maṃpraroktaṃ* ॥ 5 Ψ *maṃtharaka r*, *sādhu* being supplied
in marg., and *he* being written over *ka* by cop.; hence Pr ins. *he* after
bhadra ॥ Pr *sādhuśrayanīya°* ॥ 7 ΨPPr *sārā*, M *sā* for *sāraḥ* ॥ 9 Pr
suhr̥ṣṭau ॥ 10 bhNAΨPPr *prīyā* for *prīyāḥ*; Bh with us ॥ 13 N *nu*,
bh *tu* for *na* ॥ N *'bhopahr̥tā°* ॥ A (not Bh) om. l. 15 and the following
śloka ॥ 17 bh *dhuraṃdhurāḥ* ॥ 20 N om. the two last pādas of
stanza 166 and the following prose sentence ॥ 21 Pr *prīyāṃti* ॥ 23
N *nārtitāt* ॥ 24 M *nāyayasyāt* for *nārthi° yat syāt* ॥ 25 N *vā* for *kā* ॥
26 N *yaśo* for *yaśaso* ॥ 27 M *vicāṃgo* for *citrāṃgo* ॥ P *kurumgo* ॥ N
ludhbabakabānapātacakitas ॥ 28 ΨPPrM *āyātaṃ* ॥ M *hirunyaḥ* ॥ Ψ *laghu-*
tapanako, with almost imperceptible 1 and 2 over *pa* and *ta* respectively;
hence Pr *laghutapanako*; P with us ॥ 30 Pr *laghutataka* ॥ 31 M
āhr̥tavān ॥ 32 ΨP *ihāvasthitasyōpāyo*, Pr *ihāvasthitasthoyāyo* ॥ ΨPM
'syōpāyo ॥ AΨPPrMBhΦ ins. *yataḥ* before *suṛkṣitaṃ* ॥ 33 N *upā-*
gataḥ ॥ In Ψ *thai* of *tathāiva* resembles *trai*; hence PL¹Pr *tathāiva* for
tathāiva ॥

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2 M *odhāya*, Bh *ādāya*, Φ *ādāyaś*; A with bhNΨP. Query: *avadhārya?* ॥
3 bhN *udakam āgata eva* ॥ bhN *śaktivān* ॥ 6 Pr *abravīti* ॥ M *apadam*
for *idaṃ* ॥ 7 ΨPPrM *aśvasāraiḥ* ॥ M *cetasāḥ* for *cetaś ca* ॥ 8 bhN
sanniruddhamāno ॥ ΨPPrM *udakārtham*, in Ψ followed by *daṇḍa*, in P
by double *daṇḍa* ॥ 9 N *maṃtharaka prāha* ॥ 13 PrM *'bhavaneṣv*
upi ॥ 14 N *°nābhikhitam* ॥ 17 M om. *ny abalā* ॥ 19 N
kathayati for *prechati* ॥ 21 bhNΨPPrM *ucchanna°*. A *ucchinna°*. BhΦ
janapadadevatāyatanādhiṣṭito bhūmipradeśaḥ, om. *utsanna*. For our emendation
cp. Kullūka's gloss on *sūnyagehe*, Manu° iv. 57: *utsannajanavāsagehe* and
Critical Introduction, p. 33 ॥ 22 M *°kaścidra°* for *°cchidra°* ॥ 24 M
°pānāparam saṃ ॥ 26 M *ārabdha* ॥

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1 M *saṃpaviṣṭavakranetra°* ॥ Pr om. *kṛtāḥ* ॥ 4 M om. *api ca* ॥ 7
N *vim̐tyopāyam* ॥ 8 M *tatsare* ॥ 9 Pr *abravan* ॥ 10 Pr *putrapau-*

trapaṇyā ॥ 13 bhN *yad* for *yady* ॥ M *kṛpā*, om. *sti* ॥ 15 N om. *kṛpāt* ॥ M om. *tac ca śrutvā yūthapati* (not *h*) ॥ 16 N *mūṣikās* ॥ 19 AΨPPrM ins. *sa* before *sayūtho* ॥ Φ om. *sayūtho*, Bh *sa* for *sayūtho* ॥ 20 Pr *śmāṣya* ॥ 23 N *rihāyo nānyo* ॥ 24 Pr *mūṣakāvasayā* ॥ AMBhΦ *°jarivāraka°*, but in M *va* and *ca* are very often confounded ॥

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1 bhN *°baṇḍha°* for *°bandhana°* ॥ 3 NP *sa* for *sayūtham* ॥ M *yathā-śāṇayāsārś* ॥ 5 N om. *ato 'ham* and the following words to *bhadra* excl. ॥ 6 Pr om. *chrutvā* ॥ After *ityādi*, ΨPPrM add ॥ 7 *kathā* ॥ which in M is followed by a flourish ॥ 9 N *°dharmārthādibhiśāstra°* ॥ 11 Ψ *kāryagītāśāstravinodena*, with one mark of deletion (small vertical stroke) over *gī*, two ones over *śā*, one over *stra*; A P *gīta°* for *kārya°*; MPr *kāryagītā-rinodena*. This shows that the reading of AP originates in a gloss of the archetypes of APM! ॥ 12 ΨPPrM *ca* for *hi* ॥ ΨPMBhΦ *ca* for *vā* ॥ 15 N *cittārigo* ॥ N *taṃ ca pa°* ॥ 17 M *°hiraṇ*, then the first part of the akṣara *yo* (not *yau*), then some akṣaras worn off, then *patanaṃkaṃ* ॥ bhN *maṇḍagatiyā*, M *maṇḍaragatilayā* ॥ 19 bhN *patitēti*, PL¹ *patita iti ta iti* ॥ 20 Pr *badhan*, M *budhan* ॥ 21 Pr *bahvapāyaḥ pra°*, PL¹ *bahvapāyaṃ pra°*; in Ψ there is a small vertical stroke over *ya* to mark the caesura ॥ 22 Pr *sathā* for *sarvathā* ॥ 23 bhN *palvaśamipe* ॥ 24 ΨP *prāpnosi*, M *prāptoti* ॥ 26 Pr *śmān* ॥ 27 bhN *jivito*, corr. by cop. of bh to our reading ॥ 28 ΨPM *yat kim api mayā*, Pr *yatram api mayā* ॥ N *pranayakupite*, ΨPPrM *pranayaprakupitena* ॥ 29 ΨPM *madraṇād* ॥

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3 PL¹ om. *mitreṣu* ॥ 4 ΨPr *uktvāyudvignahṛdayo*, M *uktvāṣudvignahṛdayo* ॥ 5 ΨPPr om. *nivedya* ॥ N *gahitvā* ॥ 6 bhN om. *taṃ* ॥ PN *tadavasthām* ॥ 10 M *kṛśaṃtaḥ* ॥ 12 In bh, *vi* of *virodhaḥ* has been corr. by the copyist from the beginning of some other akṣara (perhaps *dvi*); N *dvirodhaḥ* ॥ 13 Pr *abhijñāsi* ॥ 15 M *bhavān vṛṣyattāṃ*(gap)...*ta kathanena* ॥ 16 bhNABhΦ *api* for *asi*; but cp. Śār. 99, 1 ॥ ΨPPrM ins. *tat* before *katham* ॥ M om. *bandhanasya* ॥ N *upāgataḥ* ॥ 17 M *°baṇḍhanā°* ॥ N *anubhūta*, om. all to *dhanavyasanam* (excl.) L 18 ॥ 18 bhΨPPr *bhava* for *bhavatā*; AMBhΦ with us ॥ N puts *vistarataḥ* after *icchāmi* ॥ 21 N *śaṇmāsasaṃjātaḥ* ॥ 22 AM *paripālayāmi*, BhΦ *anupālayāmi* (cp. Śār. 100, 8) ॥ 23 N *gamati* ॥ 24 N *vicarayan* ॥ M ins. *na* after *vicaran* ॥ 25 Pr *nirgatā* for *te gatāḥ* ॥ 26 Ψ *deśo* ॥ M *apaśyāmi* ॥ 27 bh *purutaḥ* ॥ bhNAΨPPrM *vikṣyamāṇās*, BhΦ *pratīkṣamāṇās* ॥ 28 M *athordvaṃ gater* ॥

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1 N *ākarsayāmi* || 2 P *tadro*, L¹ *tadbho* for *naddho* || 3 N *nirāśitayā* ||
 4 ΨP *iti* twice || Pr °*hṛdayo nāhaṃ* || 6 N *pāritoṣaṃ* || 7 L¹ *vilepana*°,
 P °*vilepanā*°, Pr °*vilepena*° || 8 Ψ *kumārikāṇām*, corr. to our reading; PL¹
kumāriṇām; Pr *kumārā* || 9 ΨPPrM om. *kautukaparāṇām* || N *hastādvayaṃ*
 for *hastād dhastaṃ* || 10 PL¹ om. all between *rājaputrasya* and *mṛgayū-*
thasya l. 13 || 11 M *prāvṛtakāla*° || 12 bhN °*hṛdaye* || 17 N *evad*
 for *etad* || bhN *autpādikam*, P (not L¹) *autyātikam*, Pr *auvyātikam*, both these
 readings originating in misreadings of the form which *tpā* has in Ψ ||
 18 N *gṛhagrhitā*; M *gṛhīta*, om. *graha* || 22 M *atha kṛśāṃ* for *akṛśāṃ* ||
 23 ΨPr (not P) *kāṣṭeṣṭakālalaguḍaprahārair* || 24 Pr *vyāpātenēti* ||

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2 M *prāvṛtakāla*°, N °*samayotsuke* || 3 For stanza 178, NBhΦ only:
yathā vātavidhūtasyēti || 5 M *asaṃbaddhajva*° || AΨPPrM *tac ca śrutvā* ||
 7 M *prabhūtaṃ prabhūtaṃ jalena* || 9 bhN *suhṛtsnehāt kṣi*° || 10 N
śata° for *śara*° || Ψ °*jhumda*° (cp. vol. xi, Table I, no. 1, 15 c, and the form
 which *jḡhi* has in Table II, no. 12, 2 a), PL¹ °*kumda*°, Pr °*kvaṃda*°, bhNAM
 °*kaṃda*°, which does not make good sense here. Cp. the reading of BhΦ. Śār.
 103, 16° *kaṇṭaka*°. Perhaps °*kaṇṭa*° is Pūrṇabhadra's original reading. BhΦ *śīraḥ-*
kaṃṭhakeśānmarddanam || 12 bhN om. *bhadra* || N *tvacā* for *tvayā* || M
apahāgataḥ, bhN *apahārya gataḥ* || 15 bhNAΨPPrM *anupravikṣyāmi*, Bh
praviśāṃmīti, Φ *pratiśāṃmīti* || 16 Pr *voca*, om. *s tvam* || 17 M *dayitajanavi-*
priyogaś ca kasya; Pr *jana*°, om. *dayita* || ΨP *cittaviyogaś ca* || 18 M
 °*mahoṣadha*° || 19 N *śiṣṭasamāgame* || 20 bhΨPPrM *pathyadana*°, NA
pathyadina°; BhΦ *paśya dinasamṇibhās te* || 21 ΨPPr *prabhoś ca* || 27
 M *paraṃ* for *varaṃ* || N *prāṇatyāgo* || 28 PL¹ om. *bhavanti* ||

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1 ΨPPrBhΦ *hiranyapāśaṃ* || 2 Pr °*vyāhṛte vi*° || 3 Pr om. the first
 'pi || 4 ΨPPr *vāsaṃbhāvvyabhūmim* || 5 N om. *dṛṣṭvā* || 7 Ψ *utpa*,
 then *daṇḍa*, then *tato*. The inferior end of the vertical *ta*-stroke goes to the
 right and meets the first vertical *o*-stroke to the effect that this *ta* in
 connexion with the *o*-stroke resembles *tya*, though the superior horizontal
 stroke of *ta* does not meet the *o*-stroke (see vol. xi, Table II, no. 10, l. 3 a).
 Hence PL¹, taking the *daṇḍa* for an *e*-stroke, *utpatyeto*, Pr *ulpato*; Pr seems
 to have taken the small horizontal stroke to the right of *ta* for a deletion
 mark. 10 N *ko* for *lubdhako* || 15 In Ψ, *bahali*° seems to be corr. to
bahuli°; PM with us || 16 M *patataṃti*, A *nipataṃti*, Bh *nna patataṃti*. Simpl.

MSS. HI read *ksate prahārāṇi patanty abhikṣam*, h *ksate prahārā nipattaty abhikṣam*; cp. Śār. 106, 4 || A *tirraṇ*, Bh *tirā* || 17 M *annakṣame* || 19 N *l-īrīṭṭharaṇṇi* || 22 A Ψ PPPrM *sugunaṇ* || Pr *vāpi* || 23 Pr om. *ca* || 25 N om. *hi* || 29 M *kriyate* || 30 bhNA Bh Φ *mamaivōpary* ||

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1 bhN *saryam* || 2 N om. *punar* || 3 bhN Ψ PPPr *etan na*, M *etan na*, A *etā ca*, Bh Φ with us || 4 PL¹ *sujaṇa* || 7 N *yamā* for *mayā* || 14 Ψ ins. *sarvaṇ* after *idaṇ*; but cop. deletes it again || M *syṣṣaṇ* || 18 Pr *esāṇṇatti vāyo* || 25 In this line the form *hiranyake* is supported by all our MSS. || 26 bhNA Ψ PPPrM *tāvaḍ* for *tāv*; Bh Φ with us || bhN *atha* for *pāvaḍ ayaṇ* || 27 N *vyādhasyādarśyo* || Pr *pradeśe* for *bhūpradeśe* || 28 N Ψ PPPrM jump from the first *darśaya* to the second *darśaya* (l. 29), om. one of them and all between them || bh *citrāṇgaṇ śṛṅga*°; A *citrāṇgaśṛṅga-paṇḍarāṇṇaro* || 29 N *vyādhadharmo* || Pr om. *vaśyaṇ lo* || 30 bhN *tadgrahārthaṇ*, A *tadgrahārtham*, Ψ PM *tadgahanārtham*, Φ *tadgrahanārtham*, Bh with us || 33 Ψ PM *athāivā*° || N *ludhake* ||

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2 N *kṛ* for *jñātvā* || N *citrāṇgaṇ* || 3 M *udāya* for *udḍiya* || In N, the words from *kacchapo* to *upāgatasya*, p. 174, l. 5, have been written by another hand || 4 Pr *salilāsayanam* || All our MSS. here *hiranyako* (N *hirako*) || 5 N om. *pi* || 6 NBh Φ *vihitāsah*, Pr *viharāsah* || Φ *sāti* for *paśyati* || N *pramāṇe*, Ψ PPPrM *tatrāṇgulapramāṇena* || 7 Ψ PPPr *gataṇm eva*° || 8 N ins. *sa* before *saṃ*° || N *diśyo* || Pr *śighramavataram eva* || 9 M *adya* for *atha* || 12 N *śi*, then a deleted *ā*-stroke, then *lināṇ* || bh flourish after the stanza 199 || 13 APrM *mitrasaṃprāptināma* || After *tantram*, Ψ PPPrM add *2 kathā 7*°; M adds *śrīḥ* || Ψ PPPr *ādyah ślokaḥ* || 15 bhN Ψ PPPrM *1* ||, A 99 for *2* ||, Ψ adds 3 flourishes, P one flourish. bh adds between two flourishes: *iti dvityaṇ ākhyānakaṇ saṃāptaṇ* ||, with the figure *2*° after the second flourish ||

BOOK III.

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1 bhN om. *arham*, M has it twice || 2 N om. *athēdam ārabhyate* || M om. *saṃdhivigrahādi* || 3 bhPr *ādyah ślokaḥ* || 4 M *pūrvavirodhite-trasya* || 5 Ψ PPPr *śatropi*; M *śator mitratvam upāgasya* || 6 N *paśya ullūka*° || 9 In Ψ , the anusvāra of *prthvīpratiṣṭhānaṇ* has melted together

bhN, Ψ PPPrM

with the inferior right-hand end of *ghū* (*ghūka*^o) in the foregoing line, but is still to be made out with certainty. (See vol. xi, Table I, no. 2, 10 b.)
 PML¹ *pr̥thvīpratiṣṭānanāma* || 10 ΨPPr °*sameto*, M °*samneto* for °*sanātho* ||
 P (not L¹) *nyagrodhaḥ pā*^o || 11 Pr *prati sma* || ΨPPrM ins. *kākarājaḥ*
 before *kālaṃ* || 12 M *gitiguhādurggāśrayaḥ* || 13 M *yaṃ kiṃcid vāyati*
taṃ vyā^o || 14 ΨP *nityādhigamanāt*, Pr *nigamān* || 15 N om. *kṛtaḥ* ||
 17 Pr *vālasya*^o || 18 bhN *utkavr* for *utkaṭas*, corr. by corr. of bh to
utkatā (!); but the same corr. adds *vṛ* with the line-mark 2 in the inferior
 margin || 19 N *asmatpakṣayaṃ*; PL¹ *tya* (om. *same*) *asmatpakṣayaṃ*; M
sametyakṣakṣayaṃ ||

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3 The shape of *r* in *ṛtaṃ* is in Ψ identical with that of *jha* as it is usually written in this MS. || 5 ΨPPr *ekāṃtam* twice || 6 bhN °*navayagatān* ||
 ΨPPrM °*ciraṃjīvi*^o || 7 N *upajīvinam* || 8 PPrM om. *ca*. In Ψ, the
 cop. adds it over the line, but corrects it subsequently to *ra*. With the aid of
 a magnifying glass, it is to be verified with certainty, that the left-hand part
 of an original *ca* has been erased || 10 bh *balīyasam*, NΨP *balīyasa*, Pr
balīyāṃsam; A has a gap here; Bh and Simpl. MS. I with us, H *balīyasī*,
 h *balayasi* || M *praṇatāṃ* || ΨPPr *mahatāpi hi*, M *mahāpi hi* || 12 Pr
dhāryakaś || 14 Over *anāryeṇa* in bh gloss: *saha* || 15 N *sarvarājyaṃ* ||
 16 Pr *tad yathā* for *tathā ca* || 18 M *prasaṃdhim* || bhN *samānena* for
samenāpi || ΨPPr *saṃdigdhe* || 19 In bh gloss on *sāṃśayikaṃ*: *saṃśaye-*
bhavaṃ kuryaṃ || 20 N jumps from *samenāpi* l. 20 to *samenāpi* l. 22, om.
 one of them and all between them || 21 M *tasmākhurddham* || bh *samā-*
rabhet || 22 bh *nāmāndhaḥ* || Pr *hito* || 23 *ivābhitvā* all our MSS. incl. Bh.
 In A this passage is missing owing to a gap in the MS. Hamb. MSS. have
 another reading || 24 In bh, *gra* of *vigrahasya* seems to have been
 corrected from *una* by cop.; corr. adds *gra* over the line. N *cinnahasya* for
vigrahasya || 25 PL¹ *nāstokam api*, M *no stokam api* || 27 M *nakhe*
bhaṃgam || 30 In bh gloss on *vaitasīṃ*: *palāṃsī* || 32 ΨPPrM *vetasa*^o ||

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1 bhN *kūrmaḥ saṃ*^o || ΨP *marthayet* || On pāda b or on the following
 line a gloss in marg. of bh, which I cannot make out || 5 Pr *tavā-*
bhiprāya śrotum || 6 ΨPPrM om. *deva* || ΨP *dharmmarahites* || 8 bhN
dharmmaḥ sa^o, but *ḥ* deleted again in bh; ABh with the other MSS. ||
 bhNΨPMBh °*vikīne ca*; Pr *dharmmasatyavikīnasya*; A with us || N *sa*
dadhyān || 12 bh *yoddhā vamaṃtā* || 13 ΨPPrM *saṃdhānakīrttane* ||
 Pr *bhū pi* || 15 N om. stanzas 21 and 22, but has the foregoing *uktaṃ ca* ||
 bh *api kriyā*, corrected by gloss. to our reading || 17 Gloss. of bh corrects

śamo° to śamo° ॥ bh *pratypadipakāḥ* ॥ 18 Gloss in bh on *sahasā*: *gape-*
laghūrāḥ pāṇṇino chāmṇo ॥ M *toghaviṭavāḥ* ॥ 19 bhNAΨPPrM *yaś* for
nas: Bh *ṇathāśra*. HI *yad evaṭad* ॥ 21 N *susāmājyaṃ* ॥ 30 N om.
śarṣikā ॥ ΨPPrM °*dāna*° for °*netra*° ॥ 31 bhNPr *ślāghyā* ॥ 32 bhN
tvam atlātmā° ॥

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1 N *tatra* for *tan na*; in bh *tan na* corr. from *tena* by cop. ॥ 2 Gloss
 in bh on *yānam*: *nāsavu* ॥ ΨP *saṃdhi* ॥ M *yetasaḥ* for *yataḥ* ॥ 3 M om.
dr̥ṣṭena ॥ 4 M *pratsate* for *praśasyate* ॥ 5 ΨPPr *bhave*, M *bhāva* for
bhage ॥ ΨPPr *prāṇaṃ pra*°, M *prāṇe pra*° ॥ 6 ΨPPrM *eva ca* for *ucyate* ॥
 7 ΨPM *vāthavā caitre*, Pr *thavā caitre* (om. *vā*) ॥ 8 N *cānyathā*, PL¹M
vānyadū ॥ 9 M *avaskam̐thedapradānasya* ॥ Gloss in bh on *avaskam̐da*°:
śoṣaṇaṃ ॥ 12 Pr *pranidhivyādhim* ॥ 13 bhN *tan na* for *tatra* ॥
 bhNΨPPrM *prabhoḥ*; in bh *ḥ* deleted by cop. ॥ 14 Pr *saṃnādhāṃ* ॥ Pr
pāpi ॥ 15 ΨM *kāryakaraṇa*°, Pr *kāryakāraṇa*° ॥ bhN °*ṇāpekṣayām apa*°;
 corr. of bh adds *ā*-stroke after *kṣa*, and *ra* over *m a* ॥ 16 bhN *yat* for
tat ॥ 22 N *tathā ca* ॥ 25 Ψ *tasya* over the line ॥ Pr *prajīvanam* ॥
 bhN *atthā*° for *apy ā*° ॥ 27 M *āyānām* for *yānam* ॥ 29 Gloss in bh on
śunāpi: *kutarā*; Pr *śrūnāti* for *chunāpi* ॥ 30 ΨPPrM om. *anu ca* ॥ 31
 M *kurvātā*° ॥ Pr °*tātmaprayuktaye* against the metre ॥

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1 Over *saho* gloss in bh: *samarthaḥ* ॥ 2 L¹ om. *saṃ*, P om. *na saṃ* ॥
 3 Pr *dr̥ḍha* ॥ bhN *vicam̐dhāsāra*°, but *cam̐* corr. by cop. of bh to *ca* ॥ 5
 N *tiṣṭe*, A *tiṣṭhed*; Simpl. HI *tiṣṭa madhyagato* (H °*tā* for °*to*), Simpl. h *tiṣṭam̐*
madhyagato nityam̐; Bh *yas tiṣṭen madhyago* ॥ bhN *yo* after *nityam̐* ॥ M
lapsate ॥ 9 PL¹ om. *supratīṣṭhitāḥ* and the following words to *supra-*
tiṣṭhitāḥ, l. 11 excl. ॥ 10 bhN *śikyo* ॥ Gloss in bh on *dharṣayitum*: *pāti-*
tum ॥ 11 N ins. *ca* after *atha* ॥ 14 N *manyam̐to*, M *matryam̐te* ॥ M
 om. *param* ॥ 17 M *sahāyaḥ* ॥ M *tejasvāpi* ॥ 18 M *yatito vadbbhiḥ* ॥
 Ψ *svayam eva* [new line] *ca praśāmyati*; PL¹ the same reading, Pr *svayam eva*
praśāmyati, M *svayam eva ca sāmītaḥ* ॥ 19 bhN *vipakṣaḥ pra*° ॥ 20
 bhN *yāsyasi* ॥ bhN *tyaktvāpi* for *tat kōpi* ॥ ΨPPrM om. *na* ॥ bhN *sahā-*
yam̐ tvam̐. The original reading seems to be that of the Hamb. MSS.: *yadi*
punas tvam̐ svasthānam̐ tyaktvā 'nyatra yāsyasi | *tat kōpi vān̐mātreṇa sāhāyyam̐ na*
karisyati. 'sahāyatvam̐' of our MSS. seems to be a corruption of *sāhāyyam̐*
na. na, which is om. in Ψ(PM), seems to have been inserted afterwards in
 a wrong place in bh(N) ॥ 21 bh *karisyati*, corr. by gloss. to *karīsyasi* ॥
 23 P *ntyāse* for *kṛse*, *ntyā* being a misreading of the shape which *kṛ* has in Ψ;

in L¹ the two akṣaras are worn off || bhN *kasyāpi* for *kasyāsti* || 26
 Gloss in bh on *veṇur*: *vāṃsa* || M om. *uktaṃ ca* || 30 Pr °*phalaṃ śriyaṃ* ||
 31 bhN *tad eva*, ABh *tad evaṃ* for *tad deva* || M *pratīkaro* ||

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1 bhNΨPPr *sthirajīvābhīdhānaṃ*, A *sthirajīvā 'bhīdhānaṃ*; Bh with us ||
 2 Pr *samādiśati* || bh *tat*, N *tata* for *tad* || 4 M *svakāle* || 6 *yadā* for
sadā || 8 bhN *avisvasair* || N °*nocchisvate* || 10 ΨPM *varddhate*, Pr
rddhate || 13 M *guṇas* for *guros* || 15 bhN *prāpto* for *śasto* || 18
 bhNΨPPrMK *lobhāśrayaḥ sa na tvām uccāṭayisyati* (PPr *uccāṭayasyiti*); Bh
lobhāśrayān na tvām sa uccāṭayisyati (!); A *lobhāśrayaḥ sa tu tvām bho nūnam*
uccāṭayisyati. This is of course an attempt towards correcting the faulty
 passage. Our reading is that of the Hamb. MSS. Simpl. h: *lobhāsayastraṃ*
na śatru tru ccāṭayispāti || 20 bh *tato 'ham*, N *tatōham* for *tāta i aham*,
 a simple misreading of the old-fashioned writing of *o* || bhN *sthirasthīvy* ||
 21 bhN *pranadhibhiḥ* || 22 M om. *vedaiḥ paśyanti* || N *vāḍavāḥ* for
brāhmaṇāḥ || 24 Pr *itra* for *atra* || M om. all between *atra* and *viśeṣataḥ*,
 l. 25 || 26 M om. *sa* || 29 M *paṃcadaśi* || P om. *tribhis*; ΨPrML¹
tribhi 2 r for *tribhis tribhir* || 33 N *tīrthaśabdena yukta°*; Pr *tīrthaśabdenātra*
yukta°; bh *tīrthaśabdenāyukta°*, corrected by the copyist from *tīrthaśabdenā-*
trāyukta° || M *kupsitaṃ* || M *svāmīna upayātāya* ||

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1 Pr *bhavaṃti* || M *tatsada* for *tadā* || M °*syābhyudaryaya* || N *purohitah*
se° || 2 bh °*aṃtarvaṃsaka°*, Ψ °*aṃtarvaṃśaka°*, PPr °*aṃtarvaśaka°*, A °*aṃtar-*
vaṃsikaḥ°; Bh with us || bhN °*balādhikṣa°*, corr. in bh to our reading by
 gloss. || 4 All our MSS. including L¹ABh °*kaṃcukī°* (gloss in bh:
dhāvya); the same reading in the Hamb. MSS., which add *ca*; but as in the
 Hamb. MSS. in accordance with our text °*kaṃcukī°* is part of a compound,
ca appears to be an interpolation. In A this and the compound *mantri°*
 are dissolved. Śār. p. 109 om. the second class of the *tīrthāni*, but gives
 the first one in a compound as Pūrṇ. || PL¹ °*śaṣpā°*, M °*śaṭyā°* for
 °*śayyā°* || M °*sanyā°* for °*spaśā°* || Gloss in bh on °*bhiṣag°*: *vaidā* ||
 5 M °*vilāsinaś* || *ca* all our MSS. incl. Bh; it is missing in the Hamb.
 MSS., which om. also *iti* || 6 Pr *svapakṣavighātaḥ* || 7 bhNΨPPrM
 °*saṃvatsarā°* (Pr °*cāryaḥ*); ABh with us || 8 M *jānāti* || 9 M *tat* for
tāta || N om. *vairam* || 12 PL¹ *parāpata* || 13 N om. *bhāsa* || N
 °*kārāṇikā°* || P °*śyāma* i, M °*śyāmā°* || bhNΨP °*pakṣagaṇaiḥ*, M °*pakṣagaṇai*;
 APrBh with us (only Bh °*prabhṛtibhiḥ*) || 14 In Ψ, *tāvat* (!) suppl. by
 cop. in margin, without a mark of omission in the text; PL¹PrM om.
tāvad || 16 M *vṛṣā°* for *vṛthā°* || 18 M om. *yaḥ* || 19 N *anudvigna*;

ΨPPrM *anudvignaḥ* ॥ bhN *sūrya* ॥ 22 Pr om. *sa* ॥ 24 ΨP *jahyā*; under *jahyād* in bh gloss: *tyajet* ॥ ΨPPrM *ivāmbhasā*; Simpl. HIh with bhN ॥ 25 ΨPL¹ *ācāryaṃ* ॥ PL¹Pr *anadhīyān mṛtvijam*. The copyists took the *ai*-stroke over *tair*, which in Ψ stands just below in the following line, for *virāma* ॥

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1 ΨPPrM *ca priyavādinīm* ॥ 2 N *grāmapālaṃ* for *°kāmaṃ* ॥ bhΨ *thanakāmaṃ*, PrBh and Simpl. HI *vanakāmaṃ*, in Bh corr. by later hand apparently to *dhana°*, M *vinakāmaṃ*; the other MSS. incl. A and Simpl. h with us. As to our reading it should be borne in mind that in India the barber is regarded as a *greedy* fellow who does not abstain from doing wrong, if he can earn money by a crime. Cp. Somadeva's *Kathāsaritsāgara* xxxii, 136 ff., the frame-story of our fifth book, and our stanza iii, 66. 3 N om. *°nyaḥ kaścid* ॥ Pr *athaṭter* ॥ 5 Pr *°kovicataḥ* for *°kocitaḥ*; M *°kocita-samastūvasusaṃ°* ॥ 6 Ψ *praguṇīkṛte*, then an akṣara which looks like *ghca* (*gh* in its modern form) and is liable to be taken for *ṣva*, though in Ψ *ṣ* has quite a different form; M *traguṇīkṛteṣva*, om. *ca*; PL¹ *ṣu* for *ca*; Pr and the other MSS. with us ॥ 8 After *siṃhāsane*, bhN insert *ca* ॥ bhNΨPPrM *saptadvīpā°*; ABh with us ॥ 10 N *adharmeṣu*, PL¹M *arthesu* ॥ 11 Ψ *°pradhāneṣu* [new page] *yuvatiṇe*; hence P, correcting the first *yu* to *ṣu*, *°pradhāneṣu yuva°* ॥ N *yuvatiṇe* ॥ 12 bhN *°lābhā°*, in bh corrected to *°lājā°* by corr. ॥ N *°gocarā°* for *°rocanā°* ॥ 13 Pr *°kṣapātre* ॥ N *maṃgala-pūryeṣu* ॥ 14 M *yavīrakā°* ॥ bh *°madhya*, ΨPPr *°madhyasthitam*, M *°madhyasthisthitam* ॥ ΨPPrM om. *tiṣṭhantam* ॥ 15 bh *kupito*, corr. by cop. to *kuto* ॥ 16 Gloss in bh on *krūrakreṃkāra°*: *śabda* ॥ Pr *samāsaṃ* ॥ 17 M om. *ṣa* ॥ 19 Pr *samavāyo*, om. *vacana* ॥ 22 Gloss in bh on *śveta-bhikṣus*: *yati* ॥

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3 Pr *vidvar yejitā* ॥ 6 bh *nirūpitāsta*, corr. by corr. to *nirūpīteṣti*; N *nirūpitāste* ॥ Pr *āsti* ॥ Pr *tac cam api* ॥ 7 N *samayo*, Pr *samataṃ* ॥ M *prāptisi* ॥ N *vihaṃsya* for *vihasya* ॥ 8 ΨPL¹Pr transpose: *°cakorako-kila°*, M om. *cakora*, writing *°kokilacakravāka°* ॥ 11 bhAΨPL¹PrMBh *vakra-nāśaṃ*, N *cakranāśaṃ* ॥ ΨPL¹ *°darśinaṃ*, in Ψ corr. by very thin strokes at the bottom of *i* to our reading ॥ 12 Pr *vaktum* ॥ 13 M om. *tathā*; N *tathā ca* ॥ 15 bhN *tu* for *nu* ॥ 16 ΨPL¹ *svāmi sati* ॥ 17 M *udy* for *yady* ॥ M om. *bhavati* ॥ 18 N *praśaktaḥ* ॥ 21 N om. *yataḥ* ॥

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2 Pr *matām* ॥ 4 M om. *katham etat i vāyasaḥ* ॥ 6 bhNAΨPM (not Pr) *kaścid*; Bh *asti kasmīścid* (I) *va°*; Hamb. MSS.: *asti kasmīścid va°* ॥

bhN *parivāritaḥ*. The original reading is perhaps °*parivārah*, which may have been corrupted to the reading of bhN, which again may have been corrected to the reading of ΨPN ॥ 7 Pr *yūtham*, om. *gaja* ॥ 9 N °*yajvala*° for °*palvala*° ॥ N *śoṣagatāni* ॥ 10 N om. *proktaḥ* ॥ Gloss in bh on *kalabhāḥ*; *hathkīnāmbacām* (or °*kaṁ*) ॥ 11 Ψ *sa* [new page] *ti*, cp. Key to Tables, p. 1, s.v. 'Anusvāra'. PL¹ (taking > for a hyphen, as it is used in later MSS.) *sati* ॥ 12 N *tenādiṣṭāsv* for *tenāṣṭāsv* ॥ 13 ΨPL¹PrM *vegadaṁḍā*° ॥ PL¹ *abha* for *atha* ॥ 16 In bh, *ta* of °*tata*° resembles *va*; N °*vata*° for °*tata*° ॥ 17 bhN °*jīyamāna*° ॥ 18 N °*madhu*° for °*madhupa*° ॥ Pr om. °*mada*° ॥ 19 M om. °*taru*° ॥ bh °*sara*°, corr. to °*sata*° by cop.; N °*śā*° for °*sata*° ॥ Pr °*jaghana*° for °*satata*° ॥ 20 In Ψ, *ja* of *jaghana* add. by cop. over the line with pale ink. It is not very distinct and looks almost like *ū*. PL¹ °*ghana*° for °*jaghana*° ॥ 21 Pr °*rava* and °*sampūrṇa* ॥ 23 ΨPPrM om. *tac ca* and the following words including *prāptaś candrasaraḥ*, p. 184, l. 1 ॥ N ins. a second *niveditaṁ* after *hastirājāya* ॥

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1 bhNA *prāptaṁ* for *prāptaś*; Bh with us ॥ 3 bhN °*hara*° for °*kara*°, corr. by the glossator of bh to our reading; Pr °*karakaraṇāḥ* ॥ 4 ΨPPrM *atikramya* ॥ 5 In bh, *ra* of *param* is very similar to *ta*; N *paṭam* for *param*, ΨPPrM om. *param* ॥ 7 ΨPPr *nāyāti* ॥ 8 L¹ om. *tatra* ॥ 9 Ψ originally *praviṣṭa*° for *prapiṣṭa*°, but corrected by effacing part of the *va*-hook. Still the original reading is quite visible. PL¹Pr *praviṣṭa*° ॥ M om. *suduḥkhitān*; bh *sudukhitān*, N *suduḥkhitān* ॥ Ψ *vīkṣyānukampayā vī*, with a nearly invisible dot over *vī* as a mark of deletion, then *kṣa* begun, but deleted again by two little vertical strokes, then *idam āha*; PL¹ *vīkṣyānukampayāvīkṣa idam āha* ॥ 10 ΨPPrM *āgamisyanti*, om. *iti* ॥ 11 M °*smi* for °*sti* ॥ 12 bh (not N!) *śikhīmukho* ॥ 20 ΨPL¹ *hasteno* ॥ 21 Gloss in bh on *lekham*: *pattra* ॥

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2 N *dūra*, with *ta* over *ra* by cop. ॥ 4 N puts *ca* after *gate* ॥ For *iva*, bh *eva*, but corrected to *iva* by the copyist himself ॥ 5 Ψ om. *yad vyākaraṇa*, which has been added in marg. by another hand ॥ 6 After writing *sādhubhiḥ* †, the copyist takes a new pen, and the first akṣara *brū* written with it, is somewhat indistinct; hence both PL¹ and M misread it, writing PL¹ *śrūyād*, M *būyād* ॥ 8 N *atha* for *ayaṁ* ॥ 9 Pr *bhāṣitaṁ* ॥ 10 ΨPL¹ *dvitīyakarma*° ॥ 12 ΨPL¹ *pūspitākaraṇi*° ॥ M °*kiśalayarastastararajuḥ*° ॥ N °*jaḥ*° for °*rajaḥ*° ॥ 13 PL¹ °*saṁśliṣṭasajaladasadrśaṁ* ॥ N ins. °*nīla*° between °*jalada*° and °*sadrśaṁ*; *nīla* of course is originally a gloss, wrongly taken for a correction by some copyist ॥ 14 Pr °*ela*°

for °capalā° ॥ Ψ °bhairavaravaṃ, but the first *va* del. by cop.; PL¹ °bhairara-
vaṃ; Pr om. °rabhai° ॥ N °ākāraṃ saṃ° ॥ M °saṃveṣṭikaraṇaṃvāra° ॥ N
erāvata° ॥ 16 bh °bhujāta°, corr. by cop. and (more legibly) by corrector
to °sujāta°. Owing to the copyist's correction, the original reading is
difficult to make out: N °bhujāta°, ΨPPrM °suvrāta° for °sujāta° ॥ 17
bhN °sukha° for °mukha°; Pr °yamuṃkhaṇḍalaṃ ॥ 18 Pr parivṛtaiḥ ॥ 22
Pr sarvathā adrakṣāyāṃ ॥ 24 M api bhavatataḥ śrutvā, &c. ॥ ΨPPr tataḥ
śrutvā ॥

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4 bhNAΨPPrMBh evaṃ for *eva*; Śār. with us ॥ 5 M sa for *sarva* ॥
PL¹ om. *uktaṃ ca* ॥ 6 M urādhateṣu ॥ M śāstreṣu ॥ 7 Pr puruṣāny ॥
bhN jalpanti ॥ Pr om. *na* ॥ 9 The copyist of bh apparently corrects
vāpari° to cāpari°, but the corrected akṣara has some resemblance to *la* (cp.
vol. xi, Table I, no. 6, 2a); hence N lāpari°; ΨPL¹ vāpari° ॥ 15 ΨPPrM
°nāmadsti ॥ 16 N nivaritāte ॥ 19 Ψ asmacchakṣayā jyotsnayā°, PL¹
asmacchakṣayā jyotsnayā°, PrM asmacchikṣayā, M jyotsnayā°, Pr yotsnayā° ॥
20 N saparivāraḥ ॥ ΨPL¹ °nāsmidvane, Pr °nāsmadvane ॥ M °vaṣṭe for °ceṣṭam;
Pr yaṭheṣṭayam ॥ N vibhāsam ॥ 22 bhN eṣyatīti ॥

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1 N jumps from the first *yendham* to the second *yendham* (l. 2), om. one
of them and all between them ॥ 4 N °lo° for °talo°; ΨPPr °talollālita-
graha°, M °tatollālita-graha° ॥ 8 bhN pramati, corr. by corr. of bh to our
reading ॥ 10 N kaṣṭam ra, ra being a misreading for a 2, indicating the
repetition of the preceding word ॥ bhNΨPPrM ins. *ya* after *bharatā*.
ABh and Śār. om. it ॥ 11 bhAΨPPrM āropitaḥ, in Ψ corr. to our reading
by a small diagonal stroke; Bh dvigūṇam tvayāroṣitaḥ candraḥ ॥ 14 N
kṣapayām āsa, Pr khyamayām āsa ॥ 16 Pr candre mamōpari; ΨPL¹ can-
dramaso for *candro*, omitting the following *mamo* ॥ 18 Ψ api, corr. by cop.
to *iti*; but the correction of *pi* to *ti* is not very clear. Pr iṣi, M api for *iti* ॥
After *iti*, ΨPPrM add °kathā° 1 ॥ 19 ΨPPrM prajāḥ ॥ 20 M cad
for *tāvad* ॥ 22 Pr kupyanto for *kuto* ॥ 23 bhN cheśa° for *chaśa°* ॥
24 N om. *kathaya* ॥

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5 ΨPL¹Pr °helikā° for °prahelikā°; PL¹ °dānādirvinodaiḥ (!) ॥ 7 After
deśam, N ins. *prāyaṃ katham api deśam* ॥ Pr tittir ॥ 10 ΨPPrM om. *vā* ॥
13 M om. *na* ॥ 14 M tittiraḥ ॥ 17 bhN dāridro, Pr dāridre ॥ bhN
purā for *pure* ॥ 19 M mama vasathe ॥ 20 N na te kiṃ ॥ 22 M
prāṭiveśmikaḥ ॥ prechātām ॥ In bh gloss on *prāṭiveśmikaḥ*: *pāḍoṣi* ॥

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1 M *gahasyo*° || 2 In bh gloss on *sāmantā*°: *pādōsī* || M *eva* for *evam* ||
 ΨPPrM *munir* for *manur* || 5 ΨPPrM *ṣu* for *tu* || 6 ΨPPr *śāsaka*,
 corr. in Pr to *śāśamkaḥ* || Pr *ke* for *kiṃ* || ΨPPrM transp.: *na tvayā* || 7
 ΨM *yathāha*, in Ψ corr. from *yathā ca* by cop.; PPr *yathā ca* for *yad āha* ||
 8 M *pratyakṣyaṃ* || 9 M *asvava* for *atra* || 11 M *manuṣāṇām* || 12
 bhΨPPr *tiraścāṃś ca*, in bh corr. to our reading by corr. || 14 N *smṛtiḥ* ||
 Ψ om. *pramāṇī*, but cop. supplies it in marg. || 18 M *saviṣyati* || ΨPPrM
 om. *iti* || M *athānātidūraṃ* || 19 ΨPPrM *tittiram* || 20 N om. *cala*,
 PL¹ om. *bhaṅga* in the compound || 21 N *bhavatyā* || 23 M *dr̥ṣṭyā* ||
 bhN *bhayaprāṇo*° ||

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1 bhN *tapacchadma*°; Pr *taśchadma*° || 2 bhNΨPPrM *galavārttās*, K
galavārtās, A *malavārttās* (continuing *tipasvinaḥ*, *tās ti* of course being a mis-
 reading for *rttās ta*), apparently corr. by cop. from *galā*°, Bh *galakṛmtās* ||
 5 P *kurdvabāhur*, L¹ *kurddhabāhur* || Ψ (not PL¹) *ta*[new line]*tayor* || bhN
eva for *evam* || 7 M *svapnavadṛśāḥ*, Pr *svasadṛśāḥ* || bh (not N) *kuṭumba*° ||
 9 M *dināny āyāmceti ca* || 10 M *lohakārastreva*, P *lohakārabhastrevat*, L¹
lohakārabhāstravat || 11 M om. *tathā ca* || 13 In bh gloss on *śunaḥ*
puccham: *kurārāmnā puchaḍī*; Pr *pucchatim* for *puccham* || 15 *kūtikā*
 bhNAΨPL¹PrMK; Bh *dūtikā*; Hamb. MSS. H *puttikā* (cp. p.w. s.v.), I
punnikā || 16 M *matyēsu* || Pr om. in their right place *yeṣāṃ* and the
 following words down to *śaṃsanti* (excl.), l. 19, adding them after *vistare*,
 l. 21, between two crosses (x) || 17 ΨPL¹ *adhnaḥ* || Pr *dhr̥taṃ* for
ghṛtaṃ || 18 In bh gloss on *piṇyākāc*: *sānī* || 22 Pr *dharmmanāṃ* || P
parāpi°; L¹ with us || 23 N *śāsakaḥ prāha* || NΨPrM *tittiri*, in Ψ similar
 to *titiviri*, which is the reading of P || 24 ΨPPrM *nadītaṭe* || In Ψ gloss
 by cop. on *tiṣṭhati*: *saṃasti* ||

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1 N *sthitvau* || 2 bhN *tatra* for *tata* || 3 N *dharmādeśaka* || 4
 bhN om. *hi* || Pr *ti* for *te* || 5 ΨPPrM *vadata*; bhN om. *vadatam* ||
 6 Pr *pradarśayatu* || 9 Pr *bhūtāpi* || M om. *yo* || 13 In bh glosses
 on *ajā*: *vakāḍo*, and on *vṛihayaḥ*: *sāla* || 15 L¹ *vṛkṣāṃ sthitvā* || 16
 M om. *svarge* and *pāda* 4 || 17 N *bhāṣaṃtanaṃ* || 19 ΨPL¹PrM insert
mama before *saṃipa*°, repeating it after *bhūtā* || bhNΨPL¹M *saṃipavarttino*,
 Pr *saṃipavarttiyo*; ABh *saṃipavarttinau* || 20 PL¹ *vivādaparamārthaṃ*, om.
vijñāta || bhNΨPPr *vācā*, a misreading of the old-fashioned writing of *o*;
 A *yena vijñātaparamā'rthaṃ vivādavaco vadato me*, &c.; Bh *yena vivādavijñāna-*
paramārthavaco me vadano 'pi paralokavādhā na bhavati || M om. *me* ||

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4 Ψ PPr *karnnopānti*, in Ψ the *i*-hook over the line del. by cop. with a small dot, thus correcting *ti* to *te* || Pr *āvedayanti* || 5 Ψ PL¹ *viśvāsitai* || 6 N Ψ PPrM *upāgatan* || 7 In bh gloss on °*krakacena*: *karavata* || 8 Pr *bravīti* || After *ādi*, Ψ PL¹ add || *kathā* 2, PrM *kathā* without a figure || 9 Pr *etaṃ* || Pr *kr*, om. *tvā* || After *kṛtvā*, bhN Ψ PL¹PrM insert *prāpya ca*. ABhK om. these words, KBh *prāpya* for *kṛtvā*, Bh reading *arthapatiṃ* for *adhīpatiṃ*. Simpl. MSS. HI *kṣudraṃ divāmdham patim* (I *parim*) *āsādyā*; Simpl. h *kruṇ* [misread for *kṣudraṃ*] *patim prāpya rātrāmdhāḥ saṃtōpi*. At all events either *prāpya* or *kṛtvā* is originally a gloss. *prāpya ca* seems to me to have been inserted in order to make these prose words more similar to the beginning of the title stanza of the preceding tale, and the reviser, to whom the text of Bh goes back, completes this assimilation by correcting *adhīpatiṃ* to *arthapatiṃ* || M *rātrāmdhāḥ* || Pr om. *santaḥ* || Ψ PPr *sakī*° for *śakā*° || Ψ P °*tittira*°, Pr °*titira*° || 10 Ψ PPrM *yāsyanti*, om. *iti* || 13 Pr *sarve pa*° || bhNAKBh *yathāsukham* || 14 The words *sahāste* to *kṛkālīkayā-bhīhitam* suppl. by cop. of Ψ in marg.; *bhīhitam* stands also in the text || 15 Pr om. *bhoḥ* || 20 M om. *prāha* || N *durātman* || 21 M *adyaprabhūti* || 22 Over *sāyaka* in bh gloss: *bāṇa* || 23 bhN and A *durukta*, Bh *duruktvā*, Ψ PL¹M *durakta*, Pr *dukta* || Śār. and Simpl. HI with us, Simpl. h *durukṣam* (misread for °*kṣam*) ||

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1 Ψ *svāsvāśrayam*, the second *svā* del. again by cop. || Pr om. *vāyaso* || 2 bhN om. *yad idaṃ vyāhṛtam mayā*, P om. *yad idaṃ vyāhṛtam*; L¹ om. *taṃ yad* and the following words to *d viṣam eva* (excl.), l. 7. M *yad idaṃ vyānhataṃ mayā* || 5 Pr *yadi priyam* || 7 Ψ *cadvacaḥ*, corr. by cop. to *tadvacaḥ*, the corrected akṣara resembling *cū*; P *bhūdvaca*, Pr *dvacaḥ* for *tad vacaḥ* || 8 N *tathā ca* || 10 *vairitām*; in bh the glossator adds a various reading *vai hatām*! || 11 Gloss in bh on *bhiṣag*: *vaidā* || 13 Ψ PL¹Pr *ṣariṣadi* || 14 M *tatra for tan na* || 20 Pr *prayāt* || 22 Ψ PL¹PrM *sa āha* || Pr *ṣāṅgunyāparaḥ* ||

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1 Pr *valokataḥ* (!) || 2 Pr *chāgabrāhmaṇam*; M °*brāhmaṇam* || N om. *brāhmaṇam* and the following words to *brāhmaṇaḥ* (excl.), l. 5 || 5 N *kṛtāḥkṛtāgnī*° || 6 Ψ PL¹M *pravāsi*, Pr *prativāsi* || 7 bh *meghācchādite gagane* || M only once *maṇḍam* || 8 *kimcid*° all our MSS. incl. AKBh; Hamb. MSS. *kimcidgrāmaṃ* || 11 L¹ *artha* for *api* || Ψ *itaś ca taśca*, PL¹ *itaś ca taśva*, Pr *itiś cētaś ca*, M *itaś ca*, om. *cētaś* || 12 Ψ PL¹M *mārgge*, Pr *mārgga* || 13 N *pīvaram paṣam* || 15 Ψ PL¹M *anyadinajo*; but cop. of

Ψ adds in marg. : *adyadinaja iti pāṭha*, and Pr has *adyadinajo* || 17 bhΨ *samukho*, N *sanmukho* || Glossator of bh corrects *apamārgena* wrongly to *aparamārgena*, which is the reading of N || 18 M *eva* for *evam* || 19 N *tad* for *yad* || bhN *skamdhārūḍho*, ΨPM *skamdhānirūḍho*. APrBh and Hamb. MSS. with us || 22 Pr om. *tān* || 24 N *pratipādayāmi*, Pr *pratipādasi* ||

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3 N *etyovāca*, M *abhyetovāca* || N *aho* twice || 4 Pr *śaktaṃ* for *yuktaḥ* || 8 Pr *āsa* for *āha* || 10 ΨPPrM *ātmaruciraṃ*, in Ψ corr. to our reading; but the correction is not very clear. The respective akṣara might as well be taken for *taṃ* corr. to *raṃ* || M *samācarati*, Pr *samācaret*, both om. *iti* || 12 ΨPPrM *vidhāya* for *kṛtvā* || ΨPPrM *aho* for *bhoḥ* || 15 N *sacelaṃ*, corr. by cop. to *sacaulaṃ* || 20 PL¹ *aho* for *ato* || After *iti*, ΨPL¹Pr || *kathā* || 3 ||, M *kathā* 3 || 21 Pr om. °*seva*° || 24 Pr *durjano* || 25 M *bhakṣayati* ||

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3 Ψ *sa dācid*; PL¹ *kadācid*, om. *sa* || ΨPPrM °*sāri*° for °*sāra*° || 4 N *nīhkrāmatas tva tasya* || 5 ΨPL¹ *cālaghu*°, in Ψ corr. to our reading by a small vertical stroke over *ā* || bhN ins. a second *ca* before *śarīre* || M *śarīre vṛṇaṣṇitagaṃdhā*°, l. 5 || 7 ΨPM *vyāpādayanti* || N om. *vā* || ΨPM *tādayanti* || 8 bhN *kṛta*° for *kṣata*° || Pr °*sarvāmbhogo* || After *iti*, ΨPPrM add || *kathā* 4 || || 10 N om. *vicārya* || ΨPPr *vānuṣṭeyaṃ* || N *meghavarṇa prāha* || 11 Ψ *sāmadānam*, PL¹Pr *sāmadānam*, M *tāmadānam* for *sāmadān* || 12 M *nirbhatsyāvipakṣapakṣapraṇāthānām* || 13 bhNAΨP °*pranadhānām*, Pr °*pranadhānām*; Bh with us || ΨPPr *ālisyā*° || 14 bhNΨP (not M!) PrA *ṛṣimūka*°, Bh *ṛṣya*°; cp. Śār. 127, 1, and below, 197, 2 || ΨPPr ins. *ca* between *sapariivāreṇa* and *bhavatā* || 15 bh °*madhyā*, N °*madhyād* || N *divasāṃdhāt* || Pr *anumā*, om. *nato* || 16 ΨPPrM *mayēdaṃ jñātaṃ* || N om. *apasārarakhitaṃ* and the following words to *apasāravarityaktaṃ* (excl.), l. 18 || 19 M *krpā* || 21 Pr *ibamḍhanaṃ* || 23 N *svakāryam* || 24 M *ripusaṃgataḥ* || 26 N *samudyasaḥ* ||

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1 M *prahyatyāhata*°, Pr *prakṛtyāhṛtarudhirāloṃditaṃ* || 2 M *śaspa-mūka*° || 3 bhNAΨPPr °*pranadhi*°; M *satupranadhibhṛtaya*; Bh with us || 4 Pr the first °*kādhi*° twice || 5 N *tvaryatāṃ ra*, *ra* being a misreading of 2 || 8 Pr °*sevinā* || 9 PL¹ *nyagrodhapābhikukhaṃ* || 10 M *ṛkṣasām* || bhNΨP *ṛṣṭamanā*, Pr *hṛṣṭamānā*, M *hṛṣṭamanām*, A *hṛṣṭamanāḥ*, corr. by cop. to our reading. Bh with us || M *sūyamāno 'bhi rimarddanaḥ* || 12 M *e* for *eva* || M *pādayāmi*, om. *vyā* || 14 Ψ *na kiṃ*[new line]*t*; the

same mistake in P (not in L¹) || 16 Ψ PL¹ °syāntamamanam || M om. dvitīyam || 18 M caṃ for taṃ || 19 N sthiraḥvivināḥvivinā° || N °mamtri || N sthiraḥivi || 20 N bhītaḥ for nītaḥ, om. the following words to savismayo (excl.), l. 21 || M tatra vidyatnam for tan nivedyatām || Pr ātmasvarggamanūś for ātmasvāmināḥ || M sa for saha || 22 bh bhat, N bhaktaṃ for tat || 23 Ψ PL¹ vyāpāditāneka°, M vyāpāditātēka°, Pr vyāpāditānīka° || M dṛṣṭyā || 24 N pracalitāḥ, om. prati || 25 M bhavatās || 27 M bhūti, om. kāmō || In Ψ gloss by cop. on bhūtikāmō: dhaneccchu || 29 M °bhīhitaṃ for °sti || Pr °vṛtte || 30 Pr tasyōpadūpradānena || bh tvatpakṣe pūtinam, N trapaḥṣapātinam || 32 Ψ PL¹ tāvas tvām; Pr tāvat tā ||

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3 N tad atrādan || P Ψ kinm (not L¹) || 5 Ψ PPrM hīnaśatrur || 6 N °pauruṣaḥ balaḥ || 7 M upāgatū || Ψ M loke pravādaḥ, in Ψ corr. by cop. to our reading || 9 Pr surllabhaḥ || bhNA Ψ PPrMK cikīṣitaḥ, Bh cikīṣataḥ, M ciṣāṃkiṣitā, corr. by the copyist to °kīṣitaḥ. Cp. SP. III. 44 || 10 M om. ca || 11 Ψ PPr sphatūṃ || 15 In Ψ , ca after tasya has been supplied by cop. over the line, but it is liable to be overlooked, as it stands between two akṣaras of the preceding line, clinging closely to their inferior ends; PL¹ om. ca; (L¹ tasyā for tasya) || 16 N nivarttate || 18 bhN valmīko °pi for °kōpari || 19 bhN nūnam meḡā (N mayā) kṣetradēvatā mayā || 20 Ψ PL¹PrM kudāpi for kadāciḥ api || Pr pūjite || 21 M dayā for tad asyāḥ || 22 M yācittā serā nikṣīpya || 23 M om. bhoḥ || Ψ PL¹ mayā-tāvaṃ kālaṃ || 24 N pūjām, M kūtā for pūjā || 25 Pr r for prālar ||

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1 N ins. ca after evaṃ || N ekena° for ekaika°; Pr ekaikaṃ dīnāraṃ || 3 N grām for grāmaṃ || 4 M ins. tvā before tatra gatvā || 5 M om. ca after ekaṃ || 6 bhN grhīṣyāmy evaṃ, Ψ PL¹ grhīṣyāmevaṃ, Pr grhīṣyāmy evaṃ, A grhīṣyāmi | evaṃ, Bh grhīṣyāmīty evaṃ || 7 M vrāhmaṇa, om. putreṇa || N om. śīrasi || 8 Ψ PPrM amuktajīvita eva || Pr tatkhādeśata || 9 Ψ u, then pa add. over line by cop., then gama[new line]t h, h being written in the line on danḍa, and a second danḍa being added after the first one; PL¹ upagamataḥ || 10 M saṃsṛtaḥ || 11 Pr °vinākāraṇam || bhN samarpitavān || 13 MPr om. grhṇāti; all our other MSS. incl. AKBh have the second pāda as given in our text || 14 M haṃsaḥ || 18 M jāmbūnadayamayā || 19 N ṣaṃmāse ra, ra being a misreading of 2 || 20 M vrha, om. tpakṣi || 21 bh °dātyā or °dānyā, NA Ψ PL¹BhK °dānyā for °dātyā; Pr °picchaikadānyā, M °picchaikadātyā. In bh, tya and nya are often, as in our case, hard to be distinguished; cp. our facsimile Table II, no. 7, line 1 middle pratyekaśaḥ, l. 2 end bhrāmtyā, l. 4 middle of first half asatyāḥ, l. 5 middle of

first half *bhṛtyena*, &c. with l. 2, second half *anyathā*, l. 6 middle *anyathāiva*. The archetype of our MSS. apparently had the same forms of *tya* and *nya* as *bh*.—*dānadāti* is formed like *havyadāti* ||

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1 ΨPr *paraspara*, PL¹ *para*, M *parasya* for *parasparam* || 2 Pr *ete* twice || N *vadamte* || ΨPL¹ *ismākaṃ* || 3 ΨPM *karisyasi* || 4 M *yuṣmābhikitaṃ* || 5 bhN *devapramāṇaṃ* || 6 ΨPL¹Pr *gatāstat*, M *gatvāsū* || 7 Ψ *laguḍa*[new page]*ḍahastān* || 11 ΨPL¹PrM *nānugrhnāti*. Then ΨPL¹Pr *kathā* || 5, M only *kathā* || 13 Pr *upāgataḥ* || 14 bhN *dīpikāṃ* || After *ādi*, ΨPPrM add || 4 *kathā* || || 15 Pr *asminn ahate* || Before *tad*, bhN ins. *raktākṣaḥ punar abravīt* || 16 N *tve* for *tvam tu* || 18 ΨPL¹ *ākhyātaṃ*, in Ψ corr. by cop. from our reading; Pr *ākhyāta* || 23 bh N *kruddha°*, ΨPM *krūra°*, PrL¹ *kūra°* for *kṣudra°*. The reading of bhN, apparently that of the archetype of both our MS.-classes, seems to be a corruption of the reading adopted in our text, and the reading of ΨPPrM seems to be a conjectural emendation of the reading of bhN. Our reading is that of ABhK and of MBh. xii. 43, 9 ed. Protap Chundra Roy || bh *kālasaṃmmītaḥ*, N *kālasamaṃtataḥ* ||

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1 Pr *va*, om. *naī* || 4 Pr °*nāśikāḥ* || 5 N *udvelanīyā* || 7 M °*prāṇa°* for °*prāṇi°* || 8 N *vanasthasyābhavena ghanaiḥ* || 11 N *āsasāra* || 12 N *muddharttaikaṃ* || 14 bh *śuśiro°*, M *śupiro°*, BhNK *śuciro°* || 16 bhN *ca gacchati* || 19 ΨPPrM *hi* for *ca* || 21 M *adr̥śī* || 23 bh (not N) *sasamtuṣṭā* ||

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1 N *duṣyati* || 2 N *duṣte* || N *duṣṭāḥ* || 3 Ψ *sapuppa°* || 6 N *kāṃta*, M *kāṃtā* || 7 ΨPL¹ *saṃrakṣaḥ* || Ψ *śaraṇāgataḥ* || 15 [new line] *śa śā°*; *e* before *śa* supplied in Ψ in margin, without any mark in the text. PL¹ with Ψ (P writing 14 for 15), but without the correction || 11 PL¹ *yathāśaktiṃ* || 12 N *tathāsan* || 14 Pr *prākṛtai* || 16 M *dāridraro-dukḥāṇi*, Pr *dāridryarogadukḥāṇi* || 18 M *utsrja* || 19 Pr *yathā vidhiḥ* || 20 Pr °*yukta°* || 21 N *dr̥ṣṭaḥ* || 22 In Ψ gloss by glossator on *bhadra*: *ludhakaḥ* || 23 M *varttavya* | for *kartavyaḥ* ||

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1 N *vihaṃgamāḥ* || 3 M *gatvāṃgārakarmmatim* || L¹ om. *nayām*, P om. *ānayām* || 6 M *cāsi* (or *vāsi*) || bhNΨPMBhK *nāśayet*, N inserting *na vi* before it; Pr *nāyat*; A *nāśaye yena te* || Bh *kṣudhā* || 7 ΨPL¹Pr *anye* ||

8 N °syātmā hi for °syātmāpi || 13 Ψ nu, P bhū, L¹ bhū for tu || 14 N tāṃ ||
 15 Pr dharmmātvā || 18 N pātaṃ for pāpaṃ || 20 M om. the third pāda ||
 M ātmanauva || 22 Pr naraḥ kenātra saṃśayaḥ || 23 Ψ PPrM om.
 stanza 154 ||

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1 M attha pra° || 2 bhNΨPPr grīṣmo, a misreading which shows that
 the archetype of these MSS. had daṇḍa between the two pādas; A Bh grīṣme ||
 3 M °sahaḥsraḥ || 5 bhNΨPL¹PrMBh yaṣṭi; A with us || ΨPL¹Pr śilā-
 kāṃ || 7 N muktā || 10 ΨPL¹ patidāyāḥ || 19 Pr yāvana for
 yāni || Pr mānuṣe || 20 ΨPL¹ tāvankālaṃ, in Ψ corr. by cop. from tāvān
 kālaṃ || 21 Bh this and the following line with us, only haṣṭāviṣṭas for
 haṣṭāviṣṭas, and bhṛtvā for kṛtvā. For this passage cp. Critical Introduction,
 p. 44 ff. || 22 N paramāṃ nirvedaṃ ||

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1 After iti, P kathā || ||, ΨPrM kathā 6 || || 4 bhN mamādyāvagūhate;
 cp. p. 206, l. 7 || 6 ΨPPr coreṇāpy, N śareṇāpy || 9 ΨPPrM arimardanaḥ
 prāha prṣṭavāṃś ca || M vaira for cauraḥ || 13 M kāciryēṇa kācin || M
 nīvarddhanavaṇikasutā || N prabhūtaṃ dhanaṃ || 14 ΨPPrM vṛddhaṃ va° ||
 15 ΨPPrM uktaṃ for yuktaṃ || 20 ΨPPrM om. tathā ca || 21 Pr vila-
 mitā || Pr haṃtās for dantās; M ins. haṃtā before dantās || 22 M
 bhraṣati || ΨPPrM apahataṃ || 23 N vākyaṃ nādrīyate ca bāṃdhavajanair
 patnī na śūkrīyate || 24 bhN °paruṣaṃ; in bh, °pa° has been corr. subse-
 quently to °pu° (by cop. ?) || This line exactly with the same words in Bh
 and Hamb. MSS.; A dhi(this on gamboge which covers another akṣara)k
 kaṣṭaṃ jarayā °bhikkhūtapuruṣaṃ | putro °pya °vajñāyate || M om. °py a ||

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1 ΨPM grhe, Pr gahe, all these MSS. om. tad || ΨP coraṃ || 2 bhN vi-
 smayotpulakāṃcita° || 4 ΨPPr grhe ko°, M ahe ko° || 5 bhNΨPPrM mamā°;
 A with us; Bh nūnam eṣā mām aśya bhayān mām āliṅgatīti || 7 bhNΨPPrM
 mamādyāvagūhate, in P corr. from māmādyā°. Cp. the readings of Śār. β 163, 2
 and SP, MS. N 1355. ABh with us || 9 Pr etasmāc || bhN apakāriṇaḥ,
 in bh corr. to our reading by corr. || After cintyate, ΨPPrM insert kathā ||
 7 || 10 N puṣṭāya (a misreading of the old-fashioned e) || M bhādīya°
 for tadīya° || ΨPPrM cēty for vā, iti || 11 M anyena for anena || 12
 bhNΨPM here and in the following lines vakraṇāśaṃ || M eva for evaṃ ||
 15 N goyutaṃ || 16 M arimārdana āha, ΨP arimardana prāha || 18 N
 ins. prativasati sma after brāhmaṇaḥ || 19 bh vaśiṣṭa°, N vaśiṣṭa° || N °vastrā-

nugaṃdhalepanamā° ॥ bhN °*parivarjita* ॥ 20 bhN °*mopacita* ॥ N *ṣito-ṣṭāva°* ॥ 21 M *vrāhmaṇe* ॥ 23 M *aha ya vrāhmaṇasya* ॥ 24 N om. *gam i* ॥ M om. *niścitya* ॥

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2 ΨPPr *tikṣṇa°*, M *tikṣa°*, all these MSS. om. *pravirala* ॥ N ΨP °*nāśā°*, M *an-natannāśo°* ॥ M °*vaṃśe* ॥ 3 bh °*saṃtatatagātraḥ*, N °*saṃtat*[*t* deleted by cop.]-*tagātraḥ*, ΨPPrM °*samanvitagātraḥ* for °*saṃtatagātraḥ* (Pr °*smāyu°* for °*snāyu°*); A °*saṃtatigātraḥ*; Bh *upacitannāyusaṃtatir nnatagātraḥ* ॥ bhN °*hutāvaha°* ॥ 4 N om. *taṃ* ॥ bh °*bhayottrastaś*, corr. by the copyist to °*bhayāt trastaś*, which is N's reading ॥ 7 N *daridrobrāhmaṇasya* ॥ 9 ΨPPr *bhakṣa-yiṣyāmīti*, M *bhakṣayitvāmīti* ॥ 11 M *prasthitarākṣasaṃ* ॥ 13 N *bhakṣāmi* for *bhakṣaya* ॥ 15 ΨPPrM *tathāpi* for *tavāpi* ॥ 17 M *go* for *goyuge* ॥ N jumps from *brāhmaṇo* l. 17 to *brāhmaṇo* l. 19, om. one of them and all between them ॥ 18 In Ψ gloss by later hand on *āhamikayā*: *spadhikayā* (read *spardhikayā*) ॥ 19 Pr *coro* ॥ 20 M om. *bhakṣayitum icchati | rākṣaso* ॥ 22 bhN *padam* for *evam* ॥ M *śrutvācchāe vrāhmaṇaḥ* ॥

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1 After *iti*, ΨPPrM 8 *kathā* ॥ ॥ 2 °*bi°* of *śibināpi* looks in bh almost like °*ṣi°*; hence N (replacing °*ṣi°* by °*khi°*, which very often alternates with °*ṣi°* in the MSS.) *śikhināpi* ॥ 3 M *śrūyate* ॥ 4 bhN *tatrāyaṃ* for *tan nāyaṃ*; consequently the glossator inserts *na* before *hanyate* ॥ 6 N *avadhyāyaṃ*; Pr *athadhya evāyaṃ* ॥ 12 N om. *nagare* ॥ 13 bhN *jaṭharaḥ va°* ॥ 17 bhN *viṣayaś ca* ॥ 18 Pr *vaṃḥitaṃ* ॥ bhN *bruvīti* ॥ 19 Pr *prapito* ॥ 20 bh *vaideśikasya*, corr. by the copyist to *vaideśakasya*, which is the reading of N ॥ 24 Pr *sā ca* for *sāpi* ॥ 25 Pr *dūretara°* ॥ M *kṛtā* for *gatā* ॥

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1 ΨPL¹ °*kriyā°* for °*krayā°*, in Ψ *i* deleted by a small stroke over the line ॥ 2 M *kṛtā* for *kṛtvā* ॥ 3 bhN *prasuptasya* for *prasuptaḥ | tasya* ॥ 4 ΨPPr om. *ca* after *tatraiva* ॥ 6 ΨPPrM om. *katham* ॥ 8 M *svayā* for *tvayā* ॥ M *tham* for *katham* ॥ ΨPPrM *iva* for *idaṃ* ॥ M *hātaka-pūrṇṇaka°* ॥ 10 Pr *jānāsi* ॥ 11 In bh gloss on *rājikā*: *rāi* ॥ M *rājī-kāponena* ॥ 12 bhN *tadāpy* ॥ 13 Pr *nava vivāsaḥ* ॥ 14 Pr *vyadhāyā°* ॥ 15 bhN *param* ॥ M *āsā | di* (of *ādi*, l. 18), omitting all the text between these syllables ॥ 16 N *paripūjitā* ॥ ΨPPr *vihitopabhogyam* ॥ 18 L¹ *paraspara*, P *parasya* ॥ After *ādi*, ΨPM *kathā* ॥ 9, Pr *kathā* ॥ 29 ॥ 19 bhN *samarpitavān* ॥ N *tathā cānudrṣṭāntaṃllinam* ॥ 20 Pr *vināśanō-yam* ॥ 21 M om. *pūjyā yatra pūjyante* ॥ N *vimānatā* ॥

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3 Ψ PPrM om. *ca* || 6 Pr ins. *ca* before the first *syād* || P om. *syād* *yadi* || 7 M *jānāti vināṃ* for *jā° cai°* || 8 bh *tad dṛṣṭam*, N *tad daṣṭam* for *na dṛṣṭam* || 9 Pr *t* for *yat* || 10 Pr *avocacat* || 15 bh N only: *durdivase ghanatimirētyādi*, omitting the rest of the stanza. In A, the 2nd, 3rd and 4th pādas run thus: *varṣabhi[misr. for °ti]jalade [corr. from °do] mahā°ṭaviṣṭabhytau | viṣamasthāne bharttas trayā na gamtaryam tu sabhaye °pi* || Bh on the whole with us; variants: b *niḥsaṃcārāṣu nagaravāṭhiṣu*; c *patyan rideṣayāte*; d *param sukham* || 16 Pr *virdeṣe gamane* || M *janacapalāyāḥ* || 19 M °*ri* for °*riṣa*; in bh gloss on °*riṣa*: *vyabhicārī* || 20 N *prasupta-jane* || 21 Pr *ativākyahya* || 22 Pr °*paṣṭāreṇa* ||

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1 Pr *aṃ* for *antare* || 3 N *anenam* for *enam* || M *hasmi* for *hanmi* || 4 M *tār* for *tāvad* || 5 N *saha lāpāt* || Ψ ni[new line] *nibhṛtaṃ*; hence Pr vi[new line] *nibhṛtaṃ* || 6 bh NA Ψ PPrM *vidhāya*; Simpl. H h the same blunder. Bh *etasminn antare sā gṛhadvārakupātayugam niṣcalikṛtya śayanam ārohati* || 9 M *tata* for *tat* || Ψ PPrM *tatas* for *eram* || 10 Ψ PL¹ *spasotsuko* || 11 Over *trayāsparsaniyam* in bh *na*; M ins. *eva* after *śariram*. These are corrections by copyists who separated *trayā sparsaniyam* instead of *trayā aspa°* || 13 M *devatādarśanārtham* || Over *tatrākasmiki* in bh gloss: *vyabhicārī* || Pr *eva* for *khe* || 16 Pr *apādayam* || 17 N *matih* for *patiḥ* || 19 Ψ PPrM transpose: *tat śrutvābhikṛtāṃ mayā* || 20 Pr om. *mama* || 21 Pr ins. *yad* before *yady* || bh NA Ψ PPrM Bh *anena*; the Hamburg MSS. (t. simplicior) have *parapuruseṇa*; Bh *yady anena puruseṇa samam ekatra śayanīye ālīnganam karoṣi | tat tava bharttur apamṛtyur aśya saṃcarati bharttā ca varṣasatam jīvati* || About A, see Introd., p. 54 f. || 22 M *bharttāḥ* ||

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1 bh N °*ṃtarhāsisavikā°* || 4 Ψ P *śayyādhasṭān*, Pr *śayyādhasṭā*, M *śayyādhasvā* || 5 Pr *kulānamdani*, M *kulanamdati* || Ψ PPrM *tvatparikṣārtham* || 6 M *līlām ti sthītaḥ* || 7 Pr *tkamḍhe* || 12 bh N Ψ PPrM *doṣētyādi*; A with us || After *ādi* Ψ PPrM 10 *kathā* || || 16 Ψ PL¹ °*virodhināḥ*, M °*virodhitā*, Pr °*virodhina* || 17 M *maṃtreṇa* || 21 bh N *tasyāntarbhāvaṃ*, Pr *tasyāṃgataḥ bhāvaṃ*; cp. Śār. 133, 12 f. || Ψ PPrM om. *so °bravit* || 22 bh N Ψ PPrM *aham tāvadarthe*; *ta* and *bha* are very similar in our old MSS.; A *aham tadarthe*, Bh *aham tāva yuṣmadarthe*, two unsuccessful attempts towards correcting the corrupt passage || NPr *āpadaṃ* || bh N Ψ P °*yānanārtham*; ABh with us (Bh *vairi°*) || 23 Pr ins. *mi* after °*kuśalo* || 25 N om. *bahu* || 26 Pr *ukujya* ||

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2 bhNABh °tala° for °tata° ॥ M °khalitām° ॥ 3 Pr om. °sita° ॥ Pr °taraṃgā ॥ M om. yā gaṃgā ॥ M jāpaniyatapāsvādhyāyo° ॥ 4 NM °yoga° for °yāga° ॥ ΨPL¹ °pārāyaṇaiḥ ॥ 5 N kaṃda, ṇ deleted by the copyist, who continues rthitaśarīraiḥ, om. the preceding syllables ॥ bhΨPL¹PrM °sevālā°, ABh °śaivālā° ॥ 7 ΨPL¹ yājñalkyo ॥ ΨPL¹ jānhavyām ॥ On snātvōpaspraṣṭum gloss in bh: ācamanaṃ grhītum; ΨPL¹M °sraṣṭum, Pr °srṣṭum ॥ 8 Pr ārabdhesya ॥ 15 M om. yathāśyāḥ ॥ 18 N om. tasmād and the following words to tasmān l. 20 excl. ॥ 19 P (not L¹) śaicaṃ ॥ ΨPPr gāṃdhārṇvāḥ ॥ bh girim ॥

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1 ΨPPrM vyaṃjanaiś ca ॥ 2 M om. pratiṣṭhitaiḥ ॥ 5 Pr om. pūrvam, param ca ॥ 8 N kanyām for nagnām ॥ 9 M yā kanyājāḥ ghaṇyā vṛṣatī smr paśyaty asaṃstrīṭā ॥ 10 M avivādyā ॥ M om. jaghanyā ॥ PL¹ vṛṣalā ॥ 11 Pr svadṛśibhyaś ca ॥ M jaghanyābhyo ॥ 13 Pr pracchāmi ॥ 16 N tathā ca ॥ 19 ΨPPrM vare (M only re) guṇāḥ sapta gaveṣaṇīyāḥ (M gateṣaṇīyā). The Hamb. MSS. HI and Simpl. MS. h have the same difference, H reading vare guṇāḥ sapta vilokaṇīyāḥ, I and h etān guṇān sapta parikṣya kanyā; A with bhNIh, but om. sapta; Bh vare guṇāḥ sapta nirikṣaṇīyās ॥ 20 ΨPPrM ataḥ param bhāgyavaśā hi kanyā (Pr add. ḥ); Simpl. MSS.: H tataḥ param bhāgyavaśā hi kanyāḥ, I dayā budhaiḥ śeṣam acimtanīyaṃ, h vudha daiyā prasamīkṣa kālāṃ śeṣam acimtanīyāḥ; A with bhN. Bh tatparam bhāgyavaśā hi kanyā ॥ 21 bhN asa, ΨPPrM ādityo, for asyā; A asya, corr. by corr. to our reading, but ā del. again; Bh with us ॥ 23 Pr savitāhṛtaiḥ ॥ In Ψ, bhagavan and the following words to svaduhitaram incl. are supplied by gloss. in margin; gloss. of Ψ writes suduhitara, then m uvāca must have been torn off or cut off with part of the right margin, as PL¹ have these words, agreeing with corr. of Ψ in the faulty reading suduhitaram ॥

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1 ΨPM suduhitaram, Pr svahitaram ॥ 3 M nāham etsilaṣāmi ॥ 6 Pr kasmīn for kaścit ॥ M om. apy ॥ 8 Pr putrije ॥ 10 Pr sakād ॥ 11 M bho megha vad amya tvad adhiko ॥ N pavanenōktaṃ for megheṇōktaṃ ॥ 12 M putrike °-smeghayacchāmi ॥ ΨPPrM sā āha ॥ 14 ΨP adhiko, corr. by cop. of Ψ to adhikāḥ ॥ 15 ΨP kastit ॥ 16 M atha pūrvata munīḥ parvatam ॥ 21 M tasyā °darśayat ॥ 22 M pulakovṛṣitaśarīrā u° ॥ 23 bhNAΨPPrM mūṣakīm; Bh with us ॥ N kṛtvā tasmai, continuing tasmai, &c., 216, 2 ॥

Page 216.

1 M °*rihitam grhītam* | *grhīdharmam*; bhNAΨPPr *grhīdharm(m)am* || Bh *svajātivihitam karmam* (1) *anulīṣāmi* || Ψ *svopi* || 2 bhΨPPr (not M) *mūṣakīm* || 3 Pr *sūryabharttāram* || After *ādi*, ΨP *kathā* 11 ||, M *kathā* 1, Pr *kathā* 12 || 4 Pr °*ma*° for °*vi*° || bh *sthira-jivīty acimtayāt*, N *sthira-jivīty acimtayāt* || 8 N *akarīṣyād*, bhΨPPrM *akarīṣyād*, corrected in bh by corr. to our reading. A with us. Bh *akarīṣyantaiva tato*. After *akarīṣyād*, M continues: *eteṣāṃ*, &c., l. 9 || 10 Pr *yathāsamāhitam* || PL¹ *prayaccha* || 11 Pr *ete bāṇdhavōpāyaś* || In bh *ca* after *sa* has been deleted again by cop. NM om. *ca* || 13 Pr ins. *sādhyā* before *na* || 15 M *atraidvārasthaḥ* || 16 M *ādyaraṃ* for *āhāraṃ* || 17 N *sthira-jivinaṃ* || 18 bhN om. *sa* || 19 M *mantrijam* || M om. *ca* || 20 In bh gloss on *avogacchāmi*: *jānāmi* || 25 ΨPL¹PrM *mahān r?* || bh *tara*, corr. by corr. to *tatra* || After *ca*, corr. of bh adds *ṭa*; hence N *caṭakōpi* for *ca ko 'pi* || 27 Pr *tadagra eva* ||

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4 ΨPPr *visvasthacitto*, M *viśvāsacitto* || 6 M *nijāvāśīm* || 7 M *kim anenāhaṃ*, om. *na sūpāye* || ΨPPr *sūpāyanenāhaṃ* || 8 M *ma* for *mama* || 10 ΨPPrM *vicimtya* for *vicārya* || 11 bh *vikasitanayanavada*, then beginning of *ma*, then *nakamalaḥ*. N with ΨPM; Pr *vikasitavadanakamala* || ΨPPrM ins. *ca* after *prāha* || N *loho* || 13 M *prāyacchat* || N *a* for *atha* || M °*nādrśraddheya*° || 14 ΨPPrM °*vacanamātrapratyayapari*° (M °*pratyayapari*°), in Ψ corr. by cop. from °*vacanemā*° || 15 ΨPPrM *bhavati* || Pr ins. *jam* after *mucyatām* || 16 P om. °*sau*; L¹ *mocitā sau* || 17 Pr *tāv*, om. *ad* || 19 After °*ādi*, ΨPPrM *kathā* 12 || 22 ΨP *svavarggām*, Pr *svavarggān* || M *evā 'smād bhū*° || 23 M om. *durgaṃ* || In bh gloss on °*bhidhatte*: *kathayati* || ΨPPrM *anyaparvatadurggaṃ* (Pr °*rgaṃ*) ||

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2 bhNAΨPL¹Pr *śocyate*, M *śecyate* (or °*rya*°); Bh *na śocate* for *sa śo*° || 4 In bh, *śrutā* has been corr. by corr. to *śrutāḥ*, which is the reading of P || 5 P (not L¹) *produḥ* || 7 Pr *kasti* for *asti* || 8 Pr *parīśraman* || 11 M *nivṛto* || 12 All our MSS. incl. A and Bh, but except Pr, *pūtkartum*; Pr *mutkartum* || 13 bhNΨP twice *bila* 3 for *bilā* 3; L¹ *aho bila* 3 *aho bila* 3; M *aho bila* 1 3; *aho bila* 1 3; Pr *aho bila* 3 (om. one *aho bila* 3); A *aho bilat* | *ahē bilat* (*t* being a misreading for 3). Bh, misunderstanding the significance of the figure 3: *aho bila bila bila ity uktvā*. Cp. Critical Introduction, p. 70, and Pāṇini VIII, 2, 84 || N om. *tūṣṇimbhūya* || ΨPPrM om. *bhūya*, writing *tūṣṇimbhūyōpi* || 14 N *kathā* for *tvayā* || 16 Pr

ākaraṇīyaḥ ॥ ΨPPrM nāhvasi ॥ 17 M praścān ॥ NΨPPr āhvāsyasi, M
ahvāsyasi ॥ 18 N tāvat for tac ॥ M mūnan asya eṣā guhā ॥ 22 Ψ
pravarttante, but the anusvāra put rather high over the r-hook ॥ 23
N om. ahaṃ ॥ M om. 'yaṃ me ॥ 24 bhNM iti for eti ॥ Pr akaroti ॥

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1 M prati2vapūrṇa dibhāgā anyān ॥ 2 ΨPr dūrasthāne, corr. by cop. of Ψ
by means of an almost imperceptible vertical stroke to dūrasthān; PL¹ om. dū-
rasthān; ΨPrM ins. a second api after dūrasthān ॥ ΨPL¹ palāyamāno, the two
o-strokes being deleted by cop. of Ψ by means of two dots over them ॥ 3
After ādi, ΨPPr kathā ॥ 13 ॥, M kathā 12, corr. by the copyist to 13 ॥ 5 M
tad evaṃ na vyacintayat, &c., l. 7; the missing text has been supplied by the
copyist himself in the next line ॥ M parivā, om. rānugato; N °rānurakto for
°rānugato ॥ 7 Pr sthiraḥivīti hr̥ṣṭa° ॥ 8 M gateḥ ॥ Ψ mūdhamūnasas ॥
9 M om. yataḥ ॥ 10 Pr dī(new line)dīrgha° ॥ 11 M om. sya na cirāt ॥
15 bhNΨPPr ekaikaṃ; A svakulāyākaikāṃ, with a small e over aī; Bh
sa svakulāye pratyahaṃ ekaikāṃ vana° ॥ M vanayāṣṭikāṃ ॥ Pr guhādīnārthaṃ ॥
N om. one dine ॥ Pr om. na ॥ Pr transp.: te ca ॥ 16 bhN atha for
athavā ॥ 21 N mayā kṛtā ॥ 22 In bh under prakṣipa gloss tvaṃ ॥
24 M tava for tāta ॥ 25 bhNΨPPr prañadhīr; A with us; Bh iha for
prañidhīr ॥ 26 Pr aṃdho 'trāpa°, M 'nyatra pāsaraṇaṃ ॥ N tvaryatām
once only ॥ 29 Ψ vise[new page]śeṣataḥ, Pr vivoṣataḥ ॥ 30 ΨPL¹
tadrasaṃtphalaṃ, bhN tatphalaṃ, PrM and Hamb. MSS. with us ॥ 31
ΨPPrM grhāgatas, bhN guhāyātas, Bh yad guhāyātasya te; the reading of
bhN is excellent in itself; but Hamb. MSS. and A with us ॥ ΨPL¹
nirvākulatayā ॥

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1 M jalaṃnī ॥ 4 M °pādadurggaṃ ॥ 5 Pr samadhye ॥ 6 ΨPPrM
tvayā kathaṃ ॥ M om. yataḥ ॥ 7 bhNΨPPrM ṣu for tu; cp. Śār. 136, 21.
ABh with us ॥ Pr purṇya° ॥ 8 N na vāri° ॥ 12 M karanibhau, om.
kari; N karikarinibho ॥ 13 N strībaddhadvan karau ॥ 16 In bh gloss
on darvī°: kaḍachī ॥ 17 M ins. sa before bhī° ॥ bhNAΨPPr mātsya°, M
°māsyā°. Bh with us ॥ N sūdravat ॥ 18 N om. all the text between ya
of yad, and p. 236, l. 8 ॥ 19 Pr kālopekṣī ॥ 20 M °sphurugu° ॥ 21
M °vīla [a later hand adds ḥ] sa | vyasācī ॥ In bh gloss on savyasācī: arjuna ॥
22 Cop. of bh satā over yatā of prārthayatā ॥ bh manena for janena ॥
nigrhya in bh corr. to nagrhya ॥ 25 In bh gloss on dharmātmajaḥ: yudhi-
ṣṭīra (!) ॥ 26 bhΨPPr kauntīputrau (with gloss in bh: saḥadevanakula),
M kautīputrau; A kunṭīputrau; Bh mādrīputrau ॥ 27 Pr gokarṇasaṃ° ॥
In bh gloss on °preṣyatām: dāsa ॥ 28 Pr yauvanya° ॥ 29 Ψ om. sāpi,

but supplies *śāpi* in marg.; P *śāpi* || Pr *vidaśū* || M *ā* for *āgatā* || 32
M *yadāriṇā* || 33 bh ins. *tad* before *evam*. Śār. 137, 21 *deva* in the
place of *tad* || ΨPMPr transp. *na* after *tādy* ||

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1 Pr *anekaśāstrepy* || Pr *°buddhi* || ΨPPrM ins. *ca* before *dhīmān* ||
5 bh *apasarpa* || M *sadharmmātvān* || 7 P *dr̥ṣṭūḥ dr̥ṣṭā*, M *dr̥ṣṭvāḥ dr̥ṣṭvāḥ*,
Pr *dr̥ṣṭvā dr̥ṣṭāḥ* || 9 bh *āvṛto* || 10 M om. *ucyate* | *durmantriṇaṃ kam* ||
22 All our MSS., and SP 1480 (except one revised MS.) *mahatā*; cp.
Śār. 139, 2 || 25 bh *paripreṭavayā*, corr. by corr. to *parigatavayo*; ΨPPr
pariṇita° || 26 Pr *eṣaṃ* for *evaṃ* || In bh *nāma*, of which *āma* is still
to be made out, if the leaf is looked at against the light, is covered with
ink || 27 ΨP *upāgamyādhr̥taparitam*, M *upāgatasyādhr̥taparitam*, Pr *upā-*
gamyādhr̥taparitam || 28 Pr *udake prāṇta*° ||

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5 ΨPM *aṃtaraprakrāṃto* || bh *vrāhmaṇasya sūnor* || 6 bhΨPPrM
°jalāmtastho; A *hradataṭastho*; Bh *hradanaṭajalāmtastho* || 7 ΨPPr *°mguṣṭe* ||
8 Pr *duḥkhiṇā*° || bh *prāptaḥ* for *śaptaḥ* || 12 M om. *ca* || 13
bhΨPPrM *durdura*°, A *darddura*°, Bh *durdvara*° || 14 bhΨP *°tyudbhutam*,
corr. to our reading by corr. of bh || bh *api* for *iti* || 15 Pr *sasambhra*
dād || ΨPM *phaṇadeśam*, Pr *phaṇadeśasyam* || 18 PM *ātmapuṣpārtham* ||
20 M *kariṇīyānaṃ* || 23 Pr *sādhūdyate*; M *kiṃ madya ta syādūdyate* || 24
M *daviṣayo 'bravīt* ||

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3 bhAΨPPrM *praśāpo* for *vipraśāpo*; Bh with us || 4 M *bheṣaya*
for *bhakṣayan* || 7 ABh *hy etc*; but A continues *cchala*°, Bh *sthala*° (a mis-
reading for *cchala*°); Śār. β 140, 12 *ma*° *vividhāhārās* || 8 In bh gloss on
khādato: *bhakṣamāṇasya* || 9 Pr *kṛtavacana*° || 12 M *yasmākam* for *yad*
asmākam || M *vāhyasi* || 13 M om. *mandaviṣo 'bravīt* || 14 M *'sti* ||
bhΨPPrMBh *durduraiḥ*, A *dardduraiḥ* (1) || 15 In bh, *kiṃcit*° seems to have
been corr. to *kaṃcit*° by cop. || 19 M om. *pumścaly* || bhPr *sakhaṃḍa*,
ΨPM *sakhaṃḍu*, bhΨPPrM *ghṛtapūrnān*, but cp. 224, 11 f.; A with us. Bh
vividhaghṛtapūrān. Gloss in bh: *modikān* || 20 ΨPPr *kadāpi*, M *kadāpir* ||
M *dr̥ṣṭvā uktā ca* || 22 M *satyaḥ* ||

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1 Ψ jumps from the first *devyā* to the second *devyā* (l. 3), om. one of
them and all between them. But the missing text supplied by cop. in
marg. || 2 M *balibhākṣya*° || 4 bh *nividi*° || Pr *asyate* for *maṃsyate* ||

7 M 'dr̥so ॥ 8 P om. *āgatya snānā* ॥ 9 ΨPPrM °*kriyā* for °*balikriyā* ॥ 11 M *yadī tasya tva dyu vrāhmaṇaḥ kim*, &c., l. 17 ॥ bhΨPPr *ghṛtaghṛtapūrādi*, P *ghṛtaghṛtapūrādi*, M *ghṛtapūrādi* ॥ 16 bhΨPPr *tasya*; ABh with us ॥ ΨPPr *prīyavallabho* ॥ 17 P inserts *ra* after *mama* ॥ 18 Ψ *abhyāsaṃ gataṃ*, P *alpāsaṃgataṃ*, a misreading of the form which *bhyā* has in Ψ ॥ 22 After *ādi*, ΨPPrM add *15 kathā* ॥ 24 bh *svādāyati*, corrected by corr. to *āsvādāyati*, ΨP *svādāya iti* ॥

Page 225.

2 Pr *viruddhaṃ vacaḥ* ॥ 3 bh °*pracchedanārthaṃ*; Pr °*thacchādanādanārthaṃ* ॥ 7 After *iti*, ΨPM add *14 kathā* ॥, Pr *16 kathā* ॥ 10 Ψ *vāryoyo*, P *vāyo*, MPr *vāyur yo* for *vāryogho* ॥ 12 P *navālaṃkāra* ॥ 15 M om. *agni*° *śatru*° ॥ 16 M *prājñe* ॥ 17 ΨPPr *tatra* for *tan na*; M *tatrāhavalāṃ śoryaṃ*, &c. ॥ 18 Pr *viññāyāya* ॥ 25 P *viṣṇavaṃ* ॥ 26 Pr *spharati* ॥ 28 *tathā* in Ψ added over the line before the stanza number 54 (for our 221) by cop. Hence P *tathā* ॥ 54 *naya*° ॥ 29 ΨP *saṃsarggi*°, in Ψ *i* deleted with a nearly invisible dot under the *i*-stroke ॥

Page 226.

1 bh *trayā ānukṛtyena* for *trayānukūlyena*, Ψ *trayā ānūlyena*, corr. by cop. of Ψ to our reading ॥ 5 ΨPPr *uttamaṅgrāḥ*, M *uktaṃgrāḥ* ॥ 6 ΨPPr *nānabhyarccyaś chi*° ॥ 10 ΨP *varśabhiḥ* ॥ 14 bhΨPPrM *śikṣyāmi*; ABh with us ॥ 15 bhAΨPPr *upekṣyamānāḥ*, M *upekṣyamānā*, Bh *apekṣyamānāḥ* ॥ 16 Pr *kicit* ॥ 18 ΨPPrM *yathāpūrva* ॥ bh *nidrālobho* ॥ ΨPPrM *bhaviṣyasi* ॥ 23 Pr °*vyasaninā* and *gataḥ* ॥ 24 Pr *sāmarthe* ॥ ΨPPr *'vakāsaṃviṣayās* ॥ ΨP *nivṛtiḥ* ॥ 25 Ψ *avasitasya kā*°, *śya* being deleted by cop. ॥ 29 Pr *vyasaneṣu nādaro* ॥ 30 Pr *bhūpate* ॥ 33 ΨPPrM *tatra* for *na ca* ॥

Page 227.

2 bh *vipraṃlaṃbhini*; gloss in bh: *parapurasāśaktā* ॥ 4 bhΨP °*saṃgatim*, PrMBh °*saṃgatir*; A with us. Read °*saṃgatir*; cp. Śār. A 266 ॥ ΨP *durapacārā*, M *durapavārā* ॥ ΨP *saṃdhyācalekhēva*, Pr *saṃdhyāvalekhēva* ॥ M °*budvudābhīva bhāṃgurā*, *svabhā* being supplied by the copyist in the next line ॥ 8 Ψ *rājyām*, perhaps corr. to *rājñām* ॥ 9 ΨPPr *sahāṃbhasair vāpadam* ॥ 12 Gloss in bh on *vṛṣṇinām*: *yādava* ॥ 14 Pr *paraṃ trāyate* for *pari*° ॥ 16 M *badhā* ॥ 17 *vaiṇyaḥ* is the spelling of our MSS. ॥ 20 P *naṣaḥ*, the other MSS. with us ॥ 22 bh *na tu* for *nanu* ॥ 23 M om. *tāḥ pramadās* ॥ 24 Pr *nāś ci* for *tāś ca* ॥ 27 After *tantraṃ* ΨPPrM insert: *kathā* ॥ 15 ॥ 29 M *śatresu* (sic!) ॥ 31 For the figure 3, which stands also in A, bh has only a flourish, adding: *iti tṛtiyaṃ ākhānakam samāptaṃ* ॥ flourish ॥ 3 ॥; Pr 13 for

3; after 3, Ψ two flourishes, śrīḥ, and a third flourish; Pr one flourish and 603 ॥ After the stanza Bh: *ṭṭiyam taṇtram samāptam* ॥ flourish ॥ śrī ॥ *saṇvat* 1412 *varṣe śrī*. Then two groups of akṣaras completely smeared with ink by cop. ॥

BOOK IV.

Page 228.

1 bhΦ om. the Jain diagram (*arham*); Bh ins. the Jain diagram and *om namo rināyākāya* before the beginning ॥ 2 Φ *athadam* ॥ M *labdha-praṇāśanāmaca°*; Φ *labdhapraṇāśam* ॥ 3 Bh *tkṛptam* for *prāptam* ॥ Φ *sāmtunaiḥ* ॥ 5 Φ *ṛyacchaṃti* ॥ Bh *prāha* for *kathayati* ॥ 6 Φ *jambū-nāmapādapaḥ* ॥ 7 Pr *athastāt*, Φ *adhastā* ॥ Bh *karālamukho* ॥ 8 Bh *sakomala°* ॥ Bh *nyaviśat* ॥ 9 Bh *sukṛt* for *tad* ॥ Pr *tada* for *tad* ॥ Bh *bhaya* for *bhakṣaya* ॥ 11 Φ *saprāpte* ॥ P *nu*, Bh *tva* for *tu* ॥ 12 Φ *gotrageccaraṇam* ॥ Φ *svādhyam* ॥ Pr *svādhyāya daśam* ॥ Bh *ca* for *vā* ॥ 13 Φ *ceśvadevūṃte* ॥ 14 Φ *dūrāyāṃtam* ॥ bh *pathaḥ śrāṃtam* ॥ Φ *vaiśvade-vātanuṃ āgatam* ॥ 15 Φ *pūjaye* ॥ 16 BhΦ om. *anyac ca* ॥ Φ *athajito* ॥ ΨPPRmΦ *yas tu* for *yasya* ॥ 17 Bh transp.: *vimukhās tasya pi°* ॥ Φ *sa* for *saha* ॥ PrΦ *dairateḥ* ॥ 18 Bh *evam muktvā* ॥ Φ *uktā* ॥ Φ *tasmaiḥ* ॥ Φ *taitam* for *tena* ॥ Bh *ciragoṣṭisukham* ॥ 19 M *anubhūyopi*, om. *bhūya* ॥ Φ *bhūpi* for *bhūyo 'pi* ॥ Bh *adhyāsta* ॥ BhΦ *eva* for *evam* ॥ Φ *to* for *tau* ॥ 20 Φ *jambūchāyām śrūitau* ॥ Φ *makare* ॥ 21 Pr *sapatnyāḥ* ॥ Pr *tayā 'nyamasminn*, Bh *tayā anyasminn* ॥ Pr *ani* for *ahani* ॥ 22 ΨPPRmΦ *amṛtaphalāni*, Φ adding *mṛtaphalāni* ॥ Φ *prāpnoti* ॥ 23 Φ *paramasukhū* ॥ Bh *prītipūrtham* ॥ M *phalāni* twice ॥ 24 Pr °*vedṛśyāny* ॥ Bh *amṛtamaya-phalāni* ॥

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1 Φ *bhāryāyā*; Pr om. *bhāryayā* ॥ Pr om. *tat* ॥ ΨPMΦ om. *me* ॥ 2 ΨPPRm om. *bhadre* ॥ 3 Pr *pratipannam bhrātā* ॥ Bh om. *phaladātā tato* ॥ bh *vyāpādītum*, Pr *vyāpādayartu* ॥ 4 Φ *tyajāmmum* ॥ 5 Pr *prasūte* for the first *prasūyate* ॥ 6 Φ *saudaryāḥ* ॥ P *bāṃdhavān* ॥ 7 Bh *so 'vraṇit* ॥ Φ *kadāci* ॥ 8 Bh *tadanugatas*, bh *tadanurāgas* ॥ Bh *sakaladinam*, om. *api* and *tatra* ॥ Φ *mamayasi* ॥ 9 M *yayā* for *mayā* ॥ Φ *prāyan hutavahu°* ॥ Bh *protśvasasi*. The Hamb. MSS. have the correct form *procehvasiṣi* ॥ 10 Pr *ālamvarso* ॥ Φ *dgadaye* for *hrdaye* ॥ 11 M *tnyā*, om. *svapa* ॥ Pr *purutaḥ*, Φ *pupurutaḥ* ॥ Φ *uvācaḥ* ॥ 13 Φ *prāṇavallabham* ॥ Φ *kasmā* ॥ Φ *kṣopena* for *kopane*; Pr *kopane kopanevyasi* ॥ 14 Φ *tadvacam* ॥ 16 Pr *sēyam*, ΨP

saīvaṃ ॥ M om. saīva sthitā ॥ Φ kṛttimabhāvaramyā ॥ 17 Φ asmākaṃ ॥
 Bh tava for na ca ॥ Bh ihāvakāśaṃ, Φ ihāvakāśa ॥ 18 Φ tasmā ॥ Φ
 caranarāṇapāta° ॥ 19 bh na te ॥ 20 Ψ tasyā, the ā-stroke del. again
 by cop. putting a little stroke over it; P misunderstanding this, replaces
 the ā-stroke by daṇḍa ॥ Pr hrdaye ॥ 22 Pr niścīyaṃ ॥ Ψ PPrM cimtā-
 kulacittaḥ ॥ 24 Ψ PPrM ekāgrahas, in Pr corr. by cop. from ekagrahas ॥
 25 M vānarā yābhaṃ sodvegaṃ ॥ 27 M om. na ca subhāṣitādi paṭhasi ॥
 28 Pr ciravelāyā ॥ 29 P svasukhaṃ, M sumukhaṃ ॥ Ψ tasya dvāra°,
 svagrha being added in margin by corr. ॥ Pr °darśanāpi ॥ 30 bh pra-
 tyupakā at the end of the page, om. the following words and continuing
 rārthaṃ, l. 33 ॥ M mṛtyupakāraṃ ॥ Ψ P karomi ॥ 31 Pr core ॥

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3 M °vaṃdanāmā° ॥ 7 yuṣmadīyaṃ add. in Ψ by corr. in marg. ॥
 bhPr om. ca ॥ 9 M asti saraṃ linapradetro °smadgrhaṃ ॥ M om. n
 mama ॥ 11 M ta for tava ॥ Pr āḍhaḥ ॥ In Ψ, the dot at the beginning
 of the superior horizontal stroke of nu in tathānuṣṭhite—every superior
 horizontal line has such a dot—see our Tables in vol. xi—has melted
 together with the second horizontal line to the effect that the whole word
 looks like °āmuṣṭite; P misreading or correcting this: °āpuṣṭite ॥ 13 bh
 mama prṣṭa° ॥ Pr °salitvāt ॥ 17 Pr makaraḥ prāha ॥ 20 bh Ψ PPrM Φ
 tathāiva for tatraiva; ABh with us. In the Hamb. MSS., the two words are
 missing ॥ M ma for mama ॥ Φ susvādūhrdayena vinā śūnyahṛdayo °trānītaḥ, &c.,
 l. 21 ॥ Ψ PPrM samānetavyaṃ ॥ 22 Pr yene sā ॥ 23 ahaṃ ca tvāṃ ca
 also A; Hamb. MSS.; ahaṃ tvāṃ svāśrayam [I adds am] eva jāmbū° ॥ 24
 Pr nirvṛtya ॥ Ψ PPrM āgamat ॥ bh °prūtaḥ for °śataḥ ॥ Ψ PPrM dīrgha-
 dīrghataracaṃkramaṇena, M dīrgharatacaṃkramaṇāt ॥ 28 Pr om. viśvaste at
 the beginning of a new line; P om. set of the second viśvaset ॥ 29 P om.
 viśvā of viśvāsād ॥ Pr nakṛmtati ॥ 31 Ψ P M nivarttate, Pr nivarttante for
 uttiṣṭhati ॥ 32 M g for dhig ॥ 33 M om. n na ॥

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2 In bh gloss on aśvatari: ghesara ॥ 3 Ψ PPrM kiṃ mūḍhena mayāśya
 (M transp. the sva of svābhiprayo with °śya of mayāśya) ॥ 4 Ψ PPrM punar api
 kathaṃcid, M pu° a° cathaṃcid (or vathaṃvid), but in Ψ, there is a small hook
 before punar api over the line, and a rather imperceptible 2 over punar api,
 with a small vertical stroke at the right-hand end of pi over the line together
 with two small vertical strokes over dvi of °cid vi°. This means, no doubt,
 a correction to the reading of bhN. This correction was not understood by
 the copyists of P and of the original of M—if the marks did not simply escape

their attention—as the current method of indicating transpositions in MSS. is to put the figures 2 and 1 over the akṣaras or words in question (see vol. xi, Table II, no. 8, 9d) || 5 For *mitra tasyā*, bhΨPPrΦ *mitrasya*, AMBh *mitra tasyā*. In bh ardhadaṇḍa after *mitrasya*, evidently a misreading of *mitrasyā* of bh's original. Simpl. MSS. HI read: *mitra hāsyena mayā tēbhi-prāyo labdhaḥ tasyā na kiṃcid* [H °t] *dhṛdayena* [H hṛ°] *prayojanam asti*; h first sentence with HI (only with the blunder *laccāḥ*); then: *tad apy anavi tasyāpi hṛdayena prayojanam* || M *mayābhi-prāyapari*° || 7 Pr *nām* for *tvām* || ΨPPrM *akum̐thotkam̐thā* || Pr *duṣṭatā* for *duṣṭa* || 8 Pr *māham* || bh *gamisyāmi* || After *āgamisyāmi*, ΨPPrM ins. 1 *kathā* || 10 M *kṣīṇanarā* || 11 M *dhiyadarśanasya* || 16 Pr °*gaṭā* for °*gaṭi*° || 19 M *yonopakṛtaṃ*; Simpl. H with us, I h *yenāpakṛtaṃ* || M *sahitaṃ* for *hasitaṃ* || 20 *upakṛtya* also Simpl. HI h || 21 PrM *salile* for *sa bile* || M om. all between *kṛṣṇasarpam* and *taṭra*, l. 22 || 22 Pr *evam* for *enam* || 25 bhΨPM *vyathākāraṃ*; PrA and Hamb. MSS. with us. In Bh the third pāda runs thus: *pādalagnaṃ karasthena* (fourth pāda with us) || bh and Hamb. MS. I *kam̐takenaiva* || 26 Pr *gacchā* || Pr *āhūyatavān* ||

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1 bh *priyadarśanēhīti* || 2 M *nāha* for *na* (misread for *na hi* ?) || 3 Pr om. *anyena* at the beginning of a new line || M *ma* for *mama* || 4 M *bhaviṣyasi* || 8 P *usadhi*° || 11 Pr *vatsakāśam* || 16 Pr om. *gaṅga-datta āha* || 21 Pr *dgade* || M *taḍāgām*, om. *vā* || 22 bh *samāśrayaḥ* for *mamā*° || M om. *sarpa āha*; Pr ins. *sa* after *sarpa* ||

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2 M *citaṃ* or *viṭaṃ* for *hitaṃ* || Pr *pariṇāyet* for *pa° yat* || M *bhṛtim* for *bhūtim* || 4 Pr *jalāṃpāṃtye* || M *raṃ* for *ramyatarāṃ* || P *ramyatarakoṭaram*. This is a misreading of Ψ, which writes *ramyatarā* [new line] *koṭaram*, see p. 1, 'Anusvāra' || 6 M *vaḥ* for *vṛddhaḥ* || 9 M *prāṇeḥ pari*° || 10 Pr °*sukhopāyaṃ* || Pr *ārabhyate* || M *budhyaḥ* || 11 Pr *ta* for *tam* || Pr *yady evaṃ* twice || 13 ΨPPrM *sukhopāyena tvām* || 14 Ψ 'smarijano, cop. adding *t pa* over the line between *sma* and *ri*. But the *t*-stroke is separated from *pa* and looks like a mere dot. Hence P: 'sma *parijano* || ΨP *varṣayāmi*, in Ψ corr. with gamboge to our reading || 15 After *iti*, Ψ a small mark, om. *sarpa āha*; P *sarppa āha* || 21 Pr *śanaiḥ r̥bhakṣiptā*, om. *śanai* || 22 Pr *viśvā*, om. *sya* || bh om. *bhadra*; Hamb. MSS. have it ||

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1 M *ghaṭimārggeṇa* || 4 Pr. *svarggīyam* || P *praccha* || 5 M *tulita-manā* || 7 M *neṣedhayitasāyāmi* || 11 ΨPPrM *tataḥ* for *tat* || 13 Pr

vāḍavāḍavam ॥ 16 M *tuḥsahaḥ* ॥ 19 Pr *ete deva for etad eva* ॥ Pr
svalpā ॥ 23 ΨP *vastrai* ॥ Pr *yatra yatrō* ॥ PPr *°viśyati* ॥ 24 M om.
s tu vṛtta ॥

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1 bh *bhakṣayitā* ॥ bh *sutadatto*; Hamb. MSS. *Yamunadatto* ॥ 2 M
om. *taḥ* ॥ *taṃ dr̥ṣṭvā gaṅgada* ॥ *taṃ* also Hamb. MSS. ॥ 3 bh *tata*
svapatnyā, ΨPPrM *tatas tatpatnyā* ॥ 5 *paritrām* also Hamb. MSS. ॥ 8
Pr *priyadarśanōktaṃ* ॥ 11 M om. *na tva* ॥ M ins. *na* before *cim̐tā* ॥ 12
Pr *tadānyeṣām* ॥ 13 bh *bhaksyo*, P *abhakṣo* ॥ 14 M *ekaṃ* for *evaṃ* ॥
M *bhavati* ॥ 16 bhAΨPM (not Pr) Bh *pratikṣyamāṇas*; Hamb. MSS. the
same mistake (H *pratikṣyamāṇaḥs*) ॥ 17 Pr *eva koṭaravāsinām*, om. *kūpe*
'nya ॥ 18 bh *sāhājyaṃ* ॥ 19 M *gaṃgadattasmākāśaṃ* ॥ Pr *jālāśaye*
nama ॥ 20 ΨPPr *yad* for *yady*; M *yadānye* ॥ In the upper margin of
fol. 147 b, which contains the text from *yad*, l. 20, to *t siṃhasya*, p. 236, l. 18,
the glossator of bh gives the following *sārdūlavikr̥ḍita*-stanza, without any
indication as to the place where it should be inserted: *rāmo hemamṛgaṃ na*
vetti ॥ naghuṣo yāne yunakti dvijān ॥ viprasyaiva savatsadhenuharane yātā matiś
cārjune ॥ dyūte bhrātṛyatusthayaṃ ya mahiṣm̐ dharmātmaḥ dattavān ॥ prā-
yah satpuruṣoḥpy anarthasamaye budhyā parityajyate ॥ 1 ॥ 21 bh om. *atra*;
M *nāhaṃ trayā vistuṃ śaknōmi* ॥ 22 Pr *tvā* for *tvām* ॥ M *bhavēti* for
tava, iti ॥ 23 bh *gaṃgadatta* ॥ 24 bhAΨPPr *saṃkṣyamāṇas*, Bh
ikṣamāṇas ॥

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1 M *śighragamyatām* ॥ 2 Pr *saṃāgatyatām iti* ॥ 8 With this line,
N sets in again, misreading it as follows: *patraṃ patitaṃ visarjayām āsa* ॥
After *āsa*, ΨPPrM insert: *kathā* ॥ 2 ॥ 9 Pr *bhadro* for *tad bho* ॥ N *gaṃga*
iva datta ॥ 10 bh *āyāsyāmi*, N *āsyāmi* for *āyāsyāmi* ॥ Pr *nāta yudyate* ॥
N ins. *va* after *me* ॥ 11 Pr *prāyopraveśanaṃ* ॥ 12 N *gr̥haṃ* for *ahaṃ* ॥
bhNΨPPrMΦ *dr̥ṣṭvā*(')*pāyo*; Bh Hamb. MSS. and A with us. Simpl. h
om. this word ॥ 13 bhNΨPPrM and Simpl. HI (not h) *dr̥ṣṭvāpāyo*; A
with us; Bh *sa* for *dr̥ṣṭāpāyo*; P *mūtaḥ* for *mṛtaḥ* ॥ 17 ΨP *dhūsako*, in
Ψ an almost imperceptible *ra* being added over the line above *dhū* (!) ॥ N
sadānupāryo ॥ 18 M om. *hastinā saha* ॥ 19 bhNΨPPrΦ *ca acalāt*, M
ca acalatāt; ABh *tasya ca acalanāt*, but corr. by cop. of A to *tasya ca abalanāt*;
Simpl. MSS. HIh *tasyācalanāt* ॥ 22 N *tum* for *calitum* ॥ Pr *śruśr̥ṣām* ॥
24 M *tat śrugālo* ॥ N *'nveṣaṇe* ॥ All our MSS. incl. ABh *kiṃcit*; Hamb.
MSS. *kiṃcidgrāmam*. See above, p. 31 ॥

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1 Pr *saṃpavarttanam* || M *bhadrāgote pravivākurāṇi kṛchrād* || 2 ΨP *pravila°* || Pr *tataś cānena* || 3 Pr *°tvābhīhita* || N *māsa* || 5 N *bhāginisuta* || M ins. *vā* before *kiṃ* || 6 ΨPPrM *atibhāreṇa* || N *vāsa°* for *ghāsa°* || N om. *na* || 7 Pr *bhākṣato* || N *śarirapuṣṭam* || 9 P *makata°*, ΨP *°sadṛśaśappa°*, bhNΨPMΦ *°prāgro*; Simpl. HI and Pr with us; ABh with us, but *°śiṣpa°*; Simpl. h: *mavakataḥ* || *°sadṛśaśappa°* || 11 Pr *bhavaratām* || 13 M *mām iyaṃ vadā* || M *madbhujapararakṣita* || N *tatrāsti* for *tan nāsti* || 14 Pr *pradeśaḥ* || 15 Pr *ti* for *tisro* || N *rāsabho* || 17 Pr *ānayaḥ* || 18 Pr *śrīgālavanaṃ* || 19 ΨPPr *lambakarnṇam uvāca*, om. *lam*; M om. *lam* and *ca* || 21 Pr *eṣām* for *ekām* || N *uktva* || 22 ΨP *saṃgatau*, Pr *saṃgatau* || 23 bhN *siṃhāntakam* || N *upāgataḥ* || 24 M *kramātikaptāptam* || N *iti* for *api* ||

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1 P *manyamānaḥ*, M *gamyamānaḥ* || 2 M *daivākamapi* || 5 ΨPPrM om. *iti* || 7 ΨPM *dr̥ṣṭvās tavikramo* || 9 Pr *gaccheta* || 10 N *sajjita* *tavakrameṇa* || Pr *emaṃ* for *enaṃ* || 12 N ins. *aḥam* before *atra* || 14 N *jāgarūṭhaḥ tiṣṭati* || 15 Pr *carana* for *carams* || 17 Pr om. *tat* || 18 bh *vajropamatha* [*tha* corr. to *pra* by corr.] *hārād*; N *vajropamandya* [*dya* del. again by cop.] *prārād* || bhN *yuktaḥ* for *muktaḥ* || 19 Pr *prāhasann* || 20 N *icchatā* for *utthitā* || 21 N om. *tayā* || ΨPPrMΦ ins. *°pi* after *nāsyato* || ΨP *hasta* || 23 Pr *prāyopraśeṣana°* || 24 bhNΨPΦ transp.: *agniṃ vā jalaṃ*, but cop. of Ψ deletes *vā* by two very small strokes. M *agnijalaṃ vā*; A *agniṃ vā jalaṃ vā*; PrBh and Simpl. HI with us (H *agni*); Simpl. h: *tadāgniṃ jalaṃ vā praviśāmi* || N *praviśyāmi* ||

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2 Pr transp.: *te strīhatyā*, adding *haṃ* || Pr om. *manmathaś ca kopam* *karisyati* || ΨPM *prakopam* for *kopam* || 4 bhN *jayanīṃ* || In N, *saṃpādanīm* has been corr. by cop. to *saṃpādinīm*, which is the reading of bhΨPPr || 5 N *enām ya pravivāya* || 6 Pr *taddoṣe* || bh *vinirhitya*, N *viḥatya* || P *nagrakṛtā* || 7 M *raktapaṭikṛtvās ca* || M *kās* for *kāpālikāś* || 10 bhN *daivad yaḥ karoti* || 11 N *loka* || 13 ΨPPrM *prāgvatsajjita°* || 17 N *prāha* for *āha* || 20 bhN *eṣāyam* for *evāyam* || Pr ins. *matya* after *āgatya* || 21 N *tām* for *tvām* || 23 In N, the second *pāda* runs thus: *dr̥ṣṭvā sā* [corr. to *sa* by cop.] *tvam bha°* || 24 bhN *ca* for *yaḥ* ||

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3 Ψ *nāhalambakarnṇo*; PPrM *nāhaṃ*, om. *api* || After *iti*, ΨPPrM ins. *kathā* 3 || 4 bhN *yudhiṣṭhireṇa ca* || Pr om. *satyava* || N *vināśitaḥ* ||

6 Pr *svārthā* || 10 M *pramattasikṣṇāgnabhāmḍakarpparasyo°* || Pr *dhāvataḥ pa°* || 11 M *ś* for *tataś* || ΨP *°paṭo*, PrM *°paṭto* for *°taṭo* || 14 Pr *rāja-kasevakaiḥ* || 15 Pr *°lākārakarppara°* || 18 N *paśyāmiti* | *te* || 21 bhNAΨPPrMBh and Simpl. Hlh *prakalpa°* || M *gaje* || N *saṃnyamāneṣu* || M om. *vājiṣu* || 22 Pr om. *te* ||

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2 M *ma vāyaṃ* for *na cāyaṃ* || 3 N *karparōyaṃ* for *karparaprahāro 'yaṃ* || 4 N *kalaśatām* for *karālatām* || M *vaṃviti* for *vañcito* || 5 ΨPM *yaṃ* for *'ham* || 6 In N, the text between *kumbhakāraḥ* and *atha*, l. 16, has been supplied by 2nd hand (N¹) on a blank left free by copyist || N¹ *evaṃ* for *maivam* || 7 Pr *bho bhoḥ* || 8 M *gamyate* || M om. *yataḥ* || 9 Pr *putrakāḥ* || 11 ΨPr transp.: *katham etat* || *kulāla āha* ||, P *katham etat* || *kulālā āha* || *rājā ka°*; M *kathas etat kulāla āha* | *rājā ka°* || 13 Pr *siṃhaṃ siṃhamithunaṃ* || 14 M *putradvayīṃ* || ΨPPrM om. *nityaṃ* || N¹ *mrgādi* || 15 Pr *siṃhā* || N¹ om. *vane*; Pr *vane vane* || Pr *bhramatā* || 17 Pr *āgarvṛtā* || N *śṛgālaḥ śisuh* || 18 N *kṛtānukampaina* || 19 Pr *siṃhāḥ* || Pr *siṃhābhi°* || 22 ΨPPrM *bālaś* ||

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1 M *°bāle* || bh *prakarttavyaṃ* || In Pr *karhicit* corr. by cop. from *kasyacit* || 3 N ins. a second *enaṃ* before *pathyaṃ* || bh *anyaṃ*, N *abhyaṃ*, AΨPPr *anyaṃ* for *anyat*, Bh with us || 5 Pr om. *aham* || 7 N *karttavyaṃ* for *kṛtyaṃ syāt* || 9 P *tasmāt samāyaṃ* || N *trīye* [e del. by cop.] *putro* || 11 Pr *śiśivaḥ* || ΨPPr *ekāhāravihārā*, M *ekāhā-rā*; see above, p. 31 || 13 In bh *samāyātāḥ* has been corrected by the copyist himself from *samājagāma* || 15 N *°kulaśaśatrus* || M *tat tat ta na gaṃtavyaṃ* || PN om. *tat* || 16 N *dhāvitaḥ* || N *jyeṣṭhebāmdharabhagnān* || 19 ΨP *jāite* || N *bhaṃgati-vāpnuyāt* || 20 ΨPPrM om. *tathā ca* || 22 Pr *sūrān* || 23 N *jyeṣṭh-prācchaceṣṭitem* || 24 N *ūcuḥ* ||

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2 ΨP *tāṃmralocanas* || 3 Pr *siṃhā ekāṃte* || N *puruṣaṃ* || ΨP *pra-yodhito*, in Ψ corr. with two very small strokes to our reading || 4 N *menaṃ* for *maivam* || 5 N *māṃtvanena* for *sāntvavacanena* || N *prabhūtātara-kopā* [pā deleted by cop.] *śāviṣṭas* || 6 N *vidyābhyāsakailāśena* || 7 N *yenaītā* || N *upaharasyatāt mayā āvasyam etau vyāpādamīyan* || 8 Pr om. *tasya* || N *icchānti* || 9 Pr *sūrobhi kṛ°* || Pr *daśanīyo* || N *putrakāḥ* || 10 Pr *kulena smin*, ΨPM *kule tasmin* || N (not bh, which writes exactly as our text), ΨPPrM *samutpanno* for *tram u°* || ΨPPrM *gajo yatra* || 11 N *tataḥ* for *tat* || M adds *parayā* after *kṛpāparayā* || 12 N *dhatau* for

etan || N satputrau || M om. matputrau || Pr śiśu tvāṃ || 13 N nānaryutam for tavad drutataram || N svajālinā || 14 N nihito || 15 PM (not ΨPr!) bhītanāṃ || N śanaiḥ r [misreading of 2] for śa° śa° || 18 N gatataram for drutataram || 20 After ādi, ΨPPrM insert 56 kathā || 5 || 21 N svīyorthē || M ann, om. śhātum || M ins. nā before na hi || 23 bhN svakule || 24 Pr sa mā tya° || M na for narah || 25 For katham etat, M kathā tathā hi metad ||

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2 In Ψ, the words tasya ca, &c. to brāhmaṇah, l. 4 incl. written in marg. by cop. || 3 Pr śōpi || bhM kuṣumbena || Pr kalahamāno for ka° a°; M ha for kalaham || 5 bhΨPM svakuṣumbam; NBhPr with us; A has a gap here || 6 N mahāgrhīmadhye || 7 M mā for māṃ || M bādhyate || N kapy for krāpy || 8 M ins. sahītvā after grhītvā || 9 N ākūśavācam || 10 In Ψ, tathā hi written in marg. by cop. || 11 Before tac, ΨP wrongly insert atha tau jālam pītvā, repeating these words afterwards in their right place. In Ψ three almost imperceptible dots, one over a at the beginning, two over tvā at the end of the interpolation. Under the beginning and the end of the interpolation, nearly as imperceptible horizontal strokes || 12 M varttam for dattam || bhNΨPPrM tāvatsamam; A with us. In Bh all the text is missing from tathā hi, l. 10, to titvāt, p. 260, l. 2, both exclusive || 13 After brāhmaṇi, Ψ tat śrutvā vrāhmaṇena śucibhūya tisrbhir vācābhiḥ svajīvita, ta being unfinished. These words deleted again by two distinct horizontal strokes, one under the beginning, one under the end of this interpolation || N om. ca sā, M om. sā || N jālam tau || 14 N cā nakṣiyitrā || 15 ΨP puppavāṭikāṃ || N brāhmaṇo twice || 17 ΨP puppavāṭikāyāṃ || 18 N puṃgur, M paramgur || M khetayāmāto, N kheyamāno || 19 bhN °ṇābhīhitayā || 20 Pr ya for yadi || N tat sama sakto || M sakhāya for saktā || Pr paṃgur 'abravīra | kiṃ || 21 Pr om. sābravīt || 23 N sunānamtaram || N sābravīt ||

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4 Pr sābravīt || ΨP tadaṣṭasyāpi || 6 Between yādā and grāmāntaram, N inserts the text from riṇanīrmalayaśāḥ (!), p. 246, l. 17, to bhāryā (incl.), p. 247, l. 1 || 7 M vacano sahāyo || 9 Pr śō 'bravīt || N parā° for peṭā° || 10 M om. tena || 11 Query: °viśrānto? This is Pr's reading. But all our other MSS. °viśrāntau || 13 Pr nare || bhNΨPPr śukla°, corrected by glossator of bh to our reading; M mukla°; A with us; Pr °cauryāra° || 15 M t for yāvat || 17 Pr śō 'bravīt || 18 N mama for mamaśa || N vyādhībodhito || Pr mahyā for mayā || 20 Pr bharttā || 24 Pr rājño || Pr om. rājan and the following words to rājābravīt (excl. p. 246, 3) || N noyam for ayam [read śōyam] ||

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1 bhNP (!) *rājāpi* || A *satkaṃ* || 3 ΨPPrM insert a second *yat* before *kimcid* || A *satkaṃ* || M *kimci va(or ca)hītam* || 5 N *prāha* || bh *triṣā-dikaṃ*, corrected by the glossator to *trṣādikaṃ*, which is the reading of N || ΨPPr *ca* for *tava* || 10 After *ādi*, ΨPPrM ins. *kathā* || 6 || 11 P ins. *ucya*, ΨPrM *ucyate* before *upākhyānakam* || 12 N transp. *dadyān* (writing *dadyāt*) and *kuryāt* (writing *kuryān*) || 14 ΨPPrM *makara āha*, N *makara prāha* || 16 N *nareṃdra*°, om. 'neka || N has part of the following text twice, once in a wrong place (see above remark on p. 245, l. 6), and again in the right place || 18 N in the first place *prthivyām* || M °*tatvasa-civo* || 19 N ins. *na* before *jāyā* in the first place || 20 M *prāsādati* || 21 N *tusyati*, in the second place corr. by cop. || N in the first place *vadatu* for *vada* || M *nisitam* for *niścitam* || 22 M *maṃḍayitvā* || 23 N in the second place *prasādābhībhavāmi* ||

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1 After *bhāryā* N continues in the first place with *grāmāṃtaram*, &c., p. 245, l. 6 || M om. *na* before *tusyati* || 3 Pr *sō 'bravīt* || Gloss in bh on *khalīnaṃ*: *thoḍānucokaḍu* || 4 N *tām* for *tvām* || M *dhāvita heṣase*, om. *s tu yady aśvavad* || 6 bhNΨP *rājñā*; APr with us || 7 bhNP *vararuci* || N *apiparvani* || 8 ΨPPrM *na kiṃ kuryān na kiṃ dadyād iti* || 7 *kathā* || || 9 P *strīvaśyāḥ*, bh *strīvaśāḥ*, corr. by corr. to *strīvaśaḥ*, which is the reading of N || Ψ *taṇḍibhetena*, with a very small 1 over *dbhe* and an equally small 2 followed by a little vertical stroke over *ṇi*. This vertical stroke and the following 1 look almost exactly like an *i*, added over the line. Hence P *tadbhīnitena*, M *tīnitena* || 10 N *savāgdoṣeṇaiva*, ΨPPrM *vāgdoṣeṇaiva*, om. *sva* || 12 N *bādhyante* || 13 ΨPPrM om. *tathā ca* || NΨPPrM *rakṣamāṇo*; bhA with us || 18 bh *gardabhaiko*, N *gadambheko*, corr. to *gardabhako*, ΨP *garddabhaiko*; APr *garddabha eko* || M *prāsābhāvāta* || 21 ΨPPr *rāśabhaṃ pratichādyā*, M *rāśabha pra*° || N *yavrkṣeṣusṛjāmi*, M *yavakṣe-trapālā*, om. *treṣātsṛjāmi* || *te ca kṣe* || 22 Pr *tathā 'muṣṭite* || Pr *karomi* ||

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5 N *praticchinna* || ΨPPrM °*prahārasamūhair* || 7 ΨPPrM *rakṣa-māṇo* || After *iti*, ΨPPrM ins. *kathā* || 8 || 8 bh *bhāryā 'naśane u*°, N *bhāryā 'naśa u*°, ΨPPrM *bhāryā 'naśanena u*°, A *bhāryā | anaśane u*° || 9 N om. *me* || 10 ΨP *cāpriya*°, M *vā priya*° || 11 M *nṛhaṃ* || 12 Ψ *vaiśvā-naram pra*°, P *vaiścānaram pra*° || 14 bhNAΨPPrM *evāsīt*; but °*d yat* is evidently a misreading of °*r yyat*; Simpl. H *evāsīḥ*, I *evāsīḥḥ*; but h *aiva āsīt* || M *strivaśaḥ* || *ca* added over the line by cop. of Ψ || Pr *mū*, om. *ḍha* ||

16 Pr *kalahapriyaḥ*, corr. by cop. to *kalahaḥ priyaḥ* || 19 N om. *ya* ||
 20 M om. *yaj jihvāyām* || M d for *tad* || 22 bh *daurātsyencha*, Pr *daurāt-*
menēha, ΨNP *daurātsyencha*, in Ψ °*ha* corr. by cop. from °*hi*; M *daurātmainehi*;
 A and Simpl. HI with us; Simpl. h *daurātmyaināiva* || 23 Pr *iyam*,
 ΨPM *iva* for *api* || 24 bhN *rūksāyā* || 25 N *nīrasāyām rasve henasaṃ*
bālo lā°, M *nīrasāyā rasaṃ bālikāyām vi°* || N *bālikāyā vikalpet* || 26 N
makaram || Pr *astetat* || N *mamānartham me dvavaya saṃjūtaṃ*; M *māmā-*
nārtha° || 27 M 'paramitreṇa || M *athavā pahatānām*, &c., l. 28 || 29 N
īdṛṣaṃ || M *na vā* for *tava* || 30 M *varttā* for *bhartā* || Pr om. *ca*; Ψ
bharttāro, with *ca* added over the line by cop., without deleting *ro*; P
bharttāro, om. *ca* || bhNPr *tu*, Ψ *cu*, PM *ca* for *nu*; A with us || N *paśyati* ||
 31 N *vānaraḥ prāha* || *sōcravit* supplied by cop. of Ψ in marg. ||

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2 NΨPPr *pratirasati*, corr. by cop. of Ψ to our reading || P *hālīkalāryā*,
 °*lā* being a misreading of Ψ's *bhā*, which looks somewhat similar to *lā*, as the
 left-hand *bha*-pot-hook has not been filled in with ink. Cp. vol. xi, Table I,
 no. 4, 5 c || N om. all between °*cittā* and *pahārakeṇa*, l. 5 || ΨP *una* || 3
 Pr *grha* || 6 ΨP *tvarddarśanena* || bhN °*dakṣiṇām* || 7 Pr *dy* for
yady || 9 M ins. *ta* before *tat* || N om. *ādāya* || 12 M *jñātvā* for
gatvā || 13 Pr *svagrha*, N *saṃgrhaṃ* for *svagrhaṃ* || 14 N *sarvavittam* ||
 M *ttam* for *vittam* || 15 Pr *dakṣiṇā* || 16 ΨP *sapramoda*, PrM *sapra-*
modas || M om. *yojana* || 17 After *vyatīte*, P ins. *te* || N om. *dhūrta*,
 writing & *cintayām āsa* || 18 N *prṣṭavataḥ* || 19 Pr om. *asyā vittam* ||
 21 Ψ *breye* for *priye* || Pr *madūnadi* || 22 N *pare* ||

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1 Pr om. all between *ādāya* and *yena*, l. 2 || 2 M °*nācchādavastram* ||
 N *janamadhye* || 4 Pr °*viśaya* || 5 Pr °*haste yu°* || 6 N *upaviśya* ||
 N *kāca* || N *śṛṅgālikā* || 7 M *tatra jagāma*, then (repeating the sentence)
tatrājagāma || N om. *ca* after *āgatya* || N *paśya* || 9 N om. *matsyam*;
 ΨPPr *matsyapimḍam*, M *matsyapimḍa* for *matsyam* || bhN *avāntare* || 13
 Pr *abhikīṭayā* || 14 N *grghreṇāpakṛtaṃ* || 15 bhNΨPM *tu* for *nu*, Pr
tu or *nu*; A *kimnu* || 16 M om. *tac chrutvā śṛgāli* || bhN °*bhraṣṭam* for
 °*paribhraṣṭam*; A with ΨPM || 17 Ψ *sopahāsam u āha* || 19 ΨP *narttā*
 for *na bhartā* || After *nagnike*, ΨPPrM ins. *kathā* 9 || 20 N *anye*; Pr
punarāttnena for *punar anyena* || ΨPr *calacareṇa*; in Ψ the first *ca* covered
 with gamboge, and an imperceptible mark referring to the upper margin,
 where a rather illegible *ja* has been supplied; P ins. *ca* after *anyena* || Pr
nivesitaṃ || 21 N *tataḥ śrutvā* || N *atiduḥkhitomanās* || 22 Pr

niḥsārayatum || bhN *daivahaṃtakatham*, PrM only *daivahaṃta*, ΨP *daivaḥhaṃta*, A with us. Simpl. MSS. HI *aho paśya me vidher vighātaṃ* (I °dyā° for °ghā°). This passage is missing in h || 23 M om. *cāmitra* || 24 N *prāptaṃ* || bh *atyāpi*, N *anyāpi* ||

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3 N om. *iti* || bhN transpose: *karomi kim* || Pr *ha* for *saha* || Pr has the sentence *kim vā*, &c. twice || 4 After *uktam ca* Pr ins. *yataḥ* || 5 Pr *dr̥ṣtvā* for *pr̥ṣtvā* (but *yaḥ*) || Pr *pr̥ṣṭavyān*, N *pr̥ṣṭavān* for *pr̥ṣṭavyān* || 6 bhN *sa* for *na* || ΨPPr *vighnaṃ* || 7 M *vitye* for *vicintya* || N *kam api* for *kapim* || 12 M *yādṛśye*, om. *tādṛśe* || 13 P (not Ψ) *sugr̥hī* || ΨPPr *nigr̥hī* || M *sugr̥hīkṛtā*, om. *nirgr̥hī* || 16 Pr *kasmim̐ści ran̐ye* || N *prati-vasati sma* || 17 M *a* for *atha* || PrM °*karaka*° || 18 N *vr̥kṣam* for *vr̥kṣamūlam* || 20 bhNΨPPrM *catākayā*; A with us. Of the Hamb. MSS. H has *catikōvāca*, I *catākōvāca* || 21 N *dr̥śyate* || 23 N *acim̐tayat* || M *ato* for *aho* || N *ātmasampuṣṭo* || 24 Pr *eṣā*, om. *pi* || bhNΨPPrM and Hamb. MSS. °*catākā*°; A *kṣudracam̐dradikā ātmānam* || 26 M *ṭittibhya* || bhNΨPPr *bhaṃgabhayād iva*, M *bhaṃ° diva*; Simpl. HI *bhaṃgabhayād bhavaḥ*, Simpl. h *bhaṃgabhayād bhuvah*; A with us ||

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1 M *cim̐tya*, om. *vi* || 2 Pr *śuḥcīmukhi*, ΨPM *śūcīmukhi* || bhN *durā-cāri* || M *raṃḍitamānini*, om. *ṇde pa* || 3 M *tūṣṇī* || N *bhūtvā* for *bhava* || In the Hamb. MSS., this line runs thus: *asamartho gr̥haṃ* [H *grahaṃ*] *karttuṃ samartho gr̥habhaṃjane*. This is also the reading of A, which has only *gr̥hāraṃbhe* for *gr̥° karttuṃ* || 4 bhN *sā* twice || N om. *punar* || N *āśraya-karṇo*° || 5 Pr *vr̥kṣyam* || 7 Pr *dātavyam*, M *vāta* for *dātavya* || After *iti*, Pr *kathā* || 18 || ΨP: *kathā* 15 || 15 in Ψ corr. to 10 by two little strokes, but the correction is not clear and is liable to be mistaken for a 10 corr. to 15; M *kathā* 10 || 8 Pr *pūrvam* for *pūrvasneham* || 9 M *sasamudre* || 11 Pr *śru* for *chrutvā* || bh *āha* || 16 Pr *upakāreṣu* || ΨPPr *sādhu* || Ψ *tve* for *sādhutve*, but *sādhu* supplied by cop. in margin || 17 Pr *icyate* || 21 M *navam* for *nīcam* || M *sanaśaktiparākrami* || 22 N *prāha* || 25 N *samāditah* || 26 Pr *bhettu śaknoti* || 27 M om. *paribhraman kaścit* ||

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2 Ψ *saṃyojitakarakamalaḥ* supplied in marg. by cop. || 3 Pr *lāguḍi*, om. the following akṣaras to *kadācid* (excl.), l. 5 || P *tvaḍarghe* || 6 Pr °*kṛtaṃ* || 8 AΨPPrM *dr̥ṣtvā 'sau* || 9 M *vitāyat* for *vyacintayat* || 10 N *enam epavāhayiṣyāmi* || 12 N *mayanna* for *na yatra* || ΨPM *ca* for *vā* ||

13 NPr so for 'sau || 14 N *radhyete* || 15 bhAΨPPr *aṃtasthenā°* (Pr *virudhyena*), N *atasthenā°* || 16 Pr *saṃprāpta* || 17 bh *tadabhimukho mugatvā*, mu being struck out by copyist || M *ma* for *māma* || 19 M *eva* for *ca* || 20 ΨPPrM ins. *ca* after *tena* || M om. *kaścid iha* || 22 bhNΨPPrM *sūnye*, A *sūnye* || 23 NΨPPrM *kupito* || 24 Ψ *saṃtrastā* tam, but over the first *sta* a small horizontal line, which may be taken for a mark of deletion; hence P *saṃtrastam* for *saṃtrastā* tam ||

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1 Pr *prāṇadakṣaṇāṃ* || 2 M *nākhycyāty avam* || 4 N *prāha* for *prāpa* || 5 P *gajacarmamābhedaṃ* || 7 M *kathaṃ babhukṣita*, om. *ca* || 9 Pr *saṃayālhāgyato 'tithiḥ*; the words *saṃayā°* (or *sa mayā°*) form the 2nd or 4th pāda of a śloka. A *saṃayā°*; Hamb. MSS. *aparaṃ bubhukṣitas* (H *taḥ*) *traṃ saṃayāto* (I *saṃāgato*) *bhyāgatotithiḥ* || 10 bh *tadāviṣṭo*, N *tadāviṣṭe* I, M *tadodiṣṭo* || 12 bhN *trptiḥ* || Ψ a deleted *ga* before *krtvā* || Pr *krtvādabhutaṃ vrajah* || Ψ P *vrajah* || 13 Pr *dy* for *yady* || 14 N *paśyet* || 16 bhΨPPrM *bho 'dhīra*; N *bho dhīra*, A with us || Pr *'payāṃsyāmi*, N *yāsyāmi* || 17 Pr *tasyāgamana* || 20 ΨPPr *naṣṭaḥ*, M *naṣṭa* || 22 N *śrṃgālaḥ* || 23 P *jātaparākramaṃ* || ΨPPrM *ityādi*, om. *ślokaṃ* || Pr *paṭhat*, N *apaṭhat* ||

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1 N *tadābhi°* || Pr *svadaṃṣṭrābhiḥ ta vi°* || 2 Pr *bubhujam* || 3 P *svajātiyaṃ* || 4 After *avāpsyasi*, ΨPPrM ins. *kathā 11* || 6 Pr *cālpaṃ* for *cāpalyaṃ* || Pr *jñātino* || 7 ΨPPrM *caṭtat* for *ca* || Pr *gutah* || 8 ΨPPrM *subhākṣāṇi* || 9 M *videśa* || Pr *svajār yad viruddhyati*, Ψ *viruddhyati*, corr. by cop. to *viruddheti*; P, misunderstanding this correction, as the *e*-stroke looks like a *virāma* belonging to the preceding line: *viruddhati* || 10 N *makara prāha* || Pr *vānara āha* || 13 NM *cirakālaṃ du°* || ΨPrM *annābhāvāt*, P *annābhāvan*, om. *ca* || Pr *nikulaṃtūṃ* || 15 N *etya°* for *anya°* || ΨPPrM *kasyacid* || 16 M *pra* for *praviśya* || 17 Pr *tadgrhā-rnniḥkrāman*, om. *bahi* || 18 N *viyate* for *vidāryate* || 19 Ψ *viṃtitaṃ*, PPrM *ciṃtitaṃ* || 22 Pr *°rāyāta* || 23 Pr om. *ka āhāraḥ* || 24 *deśasya tu* all our MSS. incl. A Simpl. H- and σ- class: *deśasya viśaye* || ΨPPrM *subhākṣāṇi* || 25 After *ādi*, ΨPPrM ins. *kathā 11 12* ||

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2 M *svagraviṣṭena ātmatāyina* || 3 Pr *labdhā* || 6 M *upanatatrṇam* || 7 M *caturthatraṃ* || ΨPr *tasyāyam* || Ψ *ādyaślokaḥ*, but a small visarga put over *dya* by cop.; PrM *ādyaḥ ślokaḥ* || 8 P *nu* for *tu* || N om. *yo* || 9 N *sa* twice || Pr *vaṃcyato* || bhP om. 4 after the stanza. In its place.

bhN, ΨPPrM

they have a flourish. A ॥ ५ ॥ 15५ ॥ After ५, Ψ has the same flourish as bhP ॥ bhN add *iti* (N adds *pañcākhyānake*) *caturthaṃ ākhyānaṃ samāptaṃ*; bh adds two flourishes, bhN add the figure ५, bh between double *daṇḍas*, N between *daṇḍas* ॥

BOOK V.

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1 N om. the Jain diagram at the beginning of the text ॥ 2 Ψ *h* over the line between *āḍya* and *ślokaḥ*, apparently by cop. ॥ 4 As to the readings, cp. 259, 21 ॥ 5 Ψ PPr *rājñāḥ putrāḥ*, M *rājñāḥ putrā* ॥ 6 N om. *nāma* ॥ 7 M *prati sma*, om. *°vasati* ॥ *°mokṣāṇi* all our MSS. except A; A and Hamb. MSS. *°mokṣakarmmāṇi* (h corrupted: *tatrārthadharmā-cakāmakarmmāṇi*). Read with A and Hamb. MSS.? ॥ After *saṃjātaḥ*, M ins.: *tataś ca viṣaṃjātaḥ*, continuing with the correct reading *tataś ca vibhavaḥkṣayād*, &c. ॥ 9 Pr *daritā* ॥ 11 N *vittahīnasya*, M *vihīnasya* for *vittavihīnasya* ॥ 13 M om. *yadā* ॥ 15 bh *kuṭuṃba°*, M *kuṭṛṃ* [or *ṭṭaṃ*?] *ba°* ॥ N jumps from the first *satatam* to the second *satatam* (l. 17), om. one of them and all between them ॥ 17 P *lavaṇatai* twice ॥ M *°vastraṇḍhanacitayā* ॥ 18 N *bha* for *na* ॥ N *lāghave* ॥ M *aro* for *puro* ॥ 22 Pr *vicimṭayat* ॥ Pr *ujjāsi* ॥ 23 Pr *niścīyaṃ* ॥ 24 M *pasanidhiḥ* ॥ Pr *°rūpā°* ॥

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1 P *tāvad* for *tava* ॥ Ψ PPrM *sameṣyāmi* ॥ Ψ PPrM transp. *haṃtavyo la°* ॥ 2 Ψ P *'kṣamayo* for *'kṣayo*, but in Ψ *ma* del. by cop.; M *kamayo* for *kana° 'kṣa°*. Cp. M's reading, l. 4 ॥ 3 NPr *saṃbuddhaḥ* ॥ N *satvaṃ* for *sa taṃ* ॥ 4 N om. *vā* ॥ M *nūnaṃ mithāne kṣayo* [cp. l. 2] *na bhāvyaṃ* ॥ 6 N *sakośena* ॥ 7 Ψ PPr *kāmārthenātha* ॥ N *ttena* for *mattena* ॥ M *phalāḥ jjhita* ॥ 8 M *bhadrāryāyāḥ* for *tadbhā°* ॥ 10 N *°daṃtena* ॥ Ψ PPrM ins. *ca* after *'pi* ॥ 12 M *ta* for *taṃ* ॥ 14 Pr *kaṃcanamayā* ॥ 15 Pr *prabhūn ā°* ॥ 16 Pr *dina* ॥ N *vyatikrāma* ॥ 18 Pr om. *dattvā*; bh *kṛtvā*, but corrected to *dattvā* by the copyist ॥ M om. *jā° a° ga°* ॥ N *avanin* ॥ 21 N (not bh!) Ψ PPr *°nopaṛāyitaṃ*, M *māse 'nopaṛāvi* [or *ci*] *taṃ*. It does not seem, that the stroke, which distinguishes *pa* from *ṣa*, has been added in bh by the corrector, since the ink used by the latter is not so dark as that used by the copyist ॥ 23 M om. *karan* ॥ 24 Pr *kṣīṭitanīhitajānuvaraṇo*, bhN *kṣīṭinīhita°*, om. *tala* (N *°nīkatā* [corr. by cop. to *°ta°*] *jānuvaraṇo*) ॥ 25 N *°nigrahaḥlabbhaṃ°* for *°bhigrahaḥlabbha°* ॥ 26 Ψ jumps from the first *bhagavan* to the second *bhagavan* (l. 30), om. one of

them and all between them; but the copyist adds the missing text in the inferior margin || N *viraharaṇa*° || 30 N *bhagavaṇ na vedmi* || M *bhavata*, corr. to °*ta*!, whereas the copyist of Ψ adds the visarga directly over °*ta*; hence P *bharataṇ* || 31 bhN *praguṇīkṛtyāni* || 32 M *pu*° *ca lekhanāṇ ca vi*° || N *prattam* || P *aṣṭi*, M *āgaste* for *āste* ||

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2 N *bka* for 'pi || N *kramaṇaiva* || N °*lobhāna* || 6 Pr *trṣṇāyāḥ*, ΨP *trṣṇāyā*; M *trṣṇāyā patraya kotukam* || 7 Pr om. 'pi before *grha*° || Pr *praviveśya* || P om. 'pi *tā* after *te* || 8 N *rpāgatāḥ* || bhAΨPPr *pūtkartum*, N *pūrvam kartum*, M *pūrkkartum* || 9 M *purakoṭakāṭapālapuruṣair* || ΨPPrM *nagarasya madhye* || 10 N om. *gamyatām* || M om. *sarve yā* || 11 bhN *kṣipanakā* || Pr *dṛṣṭās* for *prṣṭās* || 12 M om. *bhoḥ* || bhN om. *nāpito*; Hamb. MSS. with ΨPM || N *dyḍhabaṇḍhanābaddhoddhataśeṣai kṣipanakaiḥ* || 13 bh °*kṣipanakaiḥ*, corr. to our reading by corr. || N *bhitaḥ* for *nitaḥ* || N om. *kāraṇikaiḥ* || 14 Pr *itad* for the first *etad* || 16 M *māṇiya*, om. °*Uhadrākūraṇa*° || M *maṇ* for *ca* || M here *māṇibhadraḥ* || 17 bhN *kṣipanaḥ* || ΨPPr *sarvakṣapanarvṛttāntaḥ* || 18 N jumps from the first *abhikṛtaṇ* to the second *abhikṛtaṇ* (l. 20) : om. one of them and all between them || 19 M *duṣṭātmā* || 20 Pr *r* for *tair* || 21 M om. *kuśrutam*; bhN *kuśṛtam* for *kuśrutam*. For the readings, cp. 257, 4 || 22 P om. *na* || After *kṛtam*, ΨPPr ins. *kathā* || 1 || ||, M *kathā* 1 || 26 Pr *mādrībhadrāḥ* || 29 N om. *ca* || P *stuṣuve* ||

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2 Here Bh begins again with *tisvān* for *titvāt* || N *duṣṭātmā jātivāt* || Bh *sunasya* || 3 Bh *nakulasya na* || bhN *viśvasati* || 4 N *kupito*, M *kuṣuṣe*, Bh *aputro* || 6 Pr *śiṣyāyām* || Bh *dolanasthitaṇ* for *śayyā*° *su*° || Bh *kumbham ādāya jalārthiniṇ pa*° || 7 M *utauca* for *uvāca* || 8 N *gatā* || 9 ΨPPrM *sūnyaṇ muktivā* for *sūnyīkṛtya* || Bh 'pi *svayaṇ sūnīm* (Sū corr. from *śra*, or vice versa) *kṛtya grhaṇ kva*° || 11 Bh om. *tasya* || 12 Bh *vālanakasya*; M om. *bālakasya* || Bh *agamat* || 13 Bh *bhrātṛvadhāṣaṇkito* 'nta° || 14 Bh *kṛtvā* for *vidhāya* || Bh *dūre* for *dūrataś* || Pr *caḥsepa* || 15 PrBh °*mudito* for °*pramudito* || N *vyāpāra*°, Bh *svapāra*° || 16 Bh ins. *taṇ* after *mātāpi*, omitting *taṇ* before *āgacchantam* || Pr *rudhīraklīna*° || Pr *api*°, Bh *sa*° for *ati*° || 18 Bh *niḥśaṇkitacittā* || M *kopidevīmṛśya* || In bh gloss on *avimṛśya* : *avicāryya* || Bh *jalapūrnṇam kuṇḍhaṇ nicikṣepa* || 19 Bh *kuṇḍbhāvapāta*° || MBh om. *taṇ* || 20 Bh *yāvad grhamadhyam praviśati* || 21 MSS. *sā upa*° || M *sā upakārakaḥ pu*° || 22 Bh °*putrasyāvīmṛśyakṛta*° ||

M om. °krta° ॥ Bh °śokena duḥkhitahṛdayā ā° ॥ Bh °vakṣasthalatāḍjanam ॥
 23 Bh aṃtare for avasare ॥ 24 bh AΨPPrMBh °nīśrāvakaḥ; N °nīrvā-
 pakam for °nīśrāvakaḥ (Hamb. MSS. nīrvāpakam) ॥ Bh transp. paśyati tāvat ॥

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2 Pr vacanas, Bh vacanam ॥ 3 Bh °mṛtyuphalam ॥ Bh bhavaty evāti° ॥
 ΨPPr atilobhātmanām (Pr °tma° for °tmā°) lobhāṃdhānām ॥ 4 After °lobhān-
 dhānām, Bh ins. dvitīyā kathā ॥ ΨPrM yataḥ for yathā ॥ 6 Bh atilobhā-
 vibhūtasya ॥ 9 ΨPPrM ins. hi after iha ॥ M param for parasparam ॥
 10 Bh cakruḥ ॥ 11 N daridratābhāvaḥ ॥ M adds yataḥ after uktam ca ॥
 12 Pr sadbodhavā ॥ 14 Pr bhajati ॥ Bh mitrāṇy api ॥ 15 Bh °vika-
 mān ॥ P narānarān for narān ॥ 18 M cāgnī for vāgmī ॥ 20 M kalāem
 for kalākalāpam ॥ 21 Pr prāpnotty amartyo; Bh prāpnoti mṛtyo (Bh con-
 tinuing 'tra) ॥ 22 N om. maraṇam ॥

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1 Bh kṣam (om. ṇa) ॥ bhNPr dāridra° ॥ 2 N noce for seve ॥ Bh
 tvadītham ॥ 3 N yady for ity ॥ bh ghanavarjitena ॥ 4 Pr dāridrān ॥
 Pr jñātvaiva; Bh jñātvā sa ॥ M sthitaṃ ॥ 5 bh sarvathāmrthājane, corr.
 to our reading by corr.; N sarvathā jane ॥ Pr yānitavyam ॥ 7 M prasā-
 dayet ॥ 8 Pr sarvārthaḥ for sa cārthaḥ ॥ Bh upāyaiḥ syāt ॥ 9 Bh
 transp.: kṛṣi° nṛpa° ॥ N nṛpasevasevayā ॥ ΨPPrM nṛpasevāyām ॥ ΨPPr
 kṛṣikarmmanām ॥ M vidyārthārjanena ॥ 10 Bh om. madhye ॥ 13 Pr
 gṛu° for guru° ॥ Bh °tṭyātiviṣa, then blank for one akṣara and a not
 finished sa (for mā) ॥ 14 N usīdam ॥ P paragatā° ॥ 15 Bh sulabham
 for ca śubham ॥ 16 N saptavidhā ॥ Bh bhavati for syāt ॥ 17 N °māna ॥
 Pr nīpekṣa° for nīkṣepa° ॥ 18 PrBh °bhāṃdā° ॥ 20 M pūrṇṇā, om.
 pūrṇe ॥ M om. all between °vañcanam and svabhā° next line ॥ 21 Bh
 °siddham for °rūpam ॥ N kiṭānām ॥ 23 N stauti ॥ 24 Bh priyatām,
 ΨPPr mriyate, M mreyate; Pr adds ta ॥ M 4th pāda: tadāsyāṇupayā° ॥ Pr
 tutyam ॥

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1 NBh tathā ca ॥ 2 bhN °nīyuktāḥ ॥ 4 N aparam ca ॥ Bh puts
 aparam (Bh °ram) and the following stanza after the prose, l. 7 ॥ 5 Pr
 gāṃgāṃdhikaṃ ॥ Bh gāṃdhika ॥ Bh °nādibhiḥ ॥ 6 M gṛhyati ॥ N yadai-
 kena ॥ 7 NM deśāṃtaram bhā° ॥ ΨPPrM ins. ca after °nayanam ॥ Bh
 deśāṃtarabhāṃdānayanam arthavatām eva ॥ aparam, &c., stanza 24. Then:
 tathā ca and stanza 25 ॥ 9 N nidhnamti, M nibadheti ॥ M mahāgajā, ΨPPr
 mahāgajāḥ ॥ 10 M only krayakovidā, corr. by later hand to °dāḥ ॥ 11

Bh *adyatā* || N *lokai*, Ψ PPrM *lokā* || M *dūradetāṃ gatā* || 12 Bh om. *kinī ca* || 14 Bh *prabhātāḥ* || M *kāḥ* for *kākāḥ* || N *mṛtāḥ* || 15 Bh om. the first *ca* || 16 M *jya*, om. *paritya* || 17 N om. this and the following line || M *pūṃca*[or *va*]ti || 19 Pr *arīṣṭa*° || 20 bhN *cittā*° for *cittā*° || M *anyane* || 21 Bh *prāpuḥ* || M om. *ca* after *prāptāḥ* || M *śiptājale* || 22 Bh *śrīmahākālāṃ bhagavāṃtāṃ pra*° || 23 Bh *bhīrivānaṃ-danāmā* || M *mayojīdraḥ* for *nāma yogīndraḥ* || 24 Bh *tena* for *tenāiva* || N *maṭhāyanam*, M *paṭhāyatanam* || Bh *gatāḥ* ||

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1 Bh om. *te* || Bh a deleted *ma* for *vā* || 2 N *na tasmair* for *talas tair* || M *rayaṃ siddhayāvikanānra yāsyamo tra dhanatṛptir myutgar vā bhavi-
gyabhāti* || Bh *sikra*° for *siddha*° || 3 Bh om. *iti* || 4 Bh ins. *yataḥ*
after *ca* || 5 Pr *nasasaḥ* || P *pālato* || Pr *jalam iti*, N *jajlāni* for *jalam
eti* || 6 P *aciṅtya* || Ψ P *dalavarān* for *lalavarān* || bhNPM *na tu*, Ψ dis-
tinctly *nanu*; Bh HI *api* for *nanu* (in spite of 'pi at the end of the pāda!) || N
°*kāroti* || 7 N *tathā ca* || 8 Bh *ca* for *hi* || P om. *puruṣasya* || 9 Bh HI
api for *iti* || Pr *soṣyadūṛṣṭākhyāḥ* || 11 Bh *adatvāt* || M *kleśasyāṃga datvā
sukhāni neha la*° || 12 bhNΨPPrM *mathanāya svair*; ABh with us || Pr
bahubhir || 13 Bh transp. *kaścid asmākaṃ* || Bh *dravyārjanopāyo* || M
riverapradeśaḥ || 14 Ψ P °*māṃsaṃ vi*°, N *mahāmāsarikrayaṃ* || Bh HI
°*prabhṛtinām* for °*tir vā* (HI with the blunder °*vikrayi*°, and H °*pām*° for °*mām*°) ||
15 bh *vāddhuta*°, Ψ PPr *cātyudbhuta*°, M *cātyuduta*°, A *caṣatyudbhuta*°; Hamb.
MSS. with us || N *śrūyate* || Pr *vānisā*°, P *vātisā*° || Ψ PPrMBh om. *yataḥ*
after *ca* || 16 Ψ P *mahatān* || 17 Bh *kva vā* for *rte* || N *yaḥ* for *anyaḥ* ||
N *kopi* for *ko* || M *pibhartti* || 18 Bh *śiṣyayogyatām* || Ψ PPrM *siddhi-
rartti*° (but the reading of bhN is confirmed by Hamb. MSS. and all our
MSS. below, p. 266, l. 7, and p. 266, l. 11), M °*vatuṣṭam* || 19 N *pratyeka-
pratyeka paryayūṃ āsa* || Bh °*digvibhāge*, M °*calettaraḍikāṃgbhāge* || 20 M
nāsaṃdidhiṃ for *tenā*° || Bh *nīścitam* for *asaṃdigdham* || 21 Bh om. *tatas* ||
bhN *agrenatasya* || M *pitā*, Bh *papāta* || 22 M ins. *na* before *khanati* ||
Pr *tābhramayī* || 23 N *gacchatām* || Bh *yatheṣṭam* || Bh *anye*, om. *atha* ||
24 M om. *bho*; Bh *aho* for *bho* || Bh om. *yat* || Bh *prabhūsam* || Bh ins.
tradiyam before *dāridryam* || Bh HI om. *na* ||

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1 Bh om. *iti* || Bh *sa āha* || 2 Bh *vamto* (*bha* add. over the line, app.
by cop.) °*grato nāham āgacchāmi* || 3 Ψ Bh *tāṃmram*, P *tāṃmram* || N
prathamemo nīvṛttaḥ || 5 Bh *apatat* || Pr *tāvati* || 6 Bh *rajata*° for
rūpya° || Bh *prakṛṣṭa* (I) for *praharṣitaḥ* || Bh *yatheṣṭam* || 7 Bh *raupyaṃ* ||

Bh *nāgrato* || 8 NΨPPrM (not bh) om. *agre rūpyamayī bhūmih*; Bh *iha rūpyamayī ca*, om. *bhūmih* || Bh *agrato hemamayī* || 9 ΨPPr *bhaviṣyatīti* || Bh om. *na* || Bh *tava* for *tathā* || NBh *dāridra°* for *dāridrya°* || 10 Bh *na bhaviṣyati* || M *nāhagamicchāmi* || 11 M *rūpaṃ*, Bh *raupyaṃ* || 12 NBh om. *atha* || M om. all between *api* and *yāvat*, l. 13 || Bh *nīpatitā* || 13 Bh *svaṛṇṇamayī* || Bh *hr̥ṣṭo* || 14 N *gacchatām* for *gr̥hyatām* || Bh *svaṛṇṇaṃ yatheccham*; Ψ first *yaccheccham*, writing afterwards *dy* on the first *cch*; M *yadye* for *yatheccham* || 15 Bh *sa āha* || Bh *mūrṣa* || 16 Bh *prathamam* for *prāk* || Bh *raupyaṃ* || Bh om. *prāptam* || 17 M *gacchāva* || 18 Bh *anena prabhūtenāpi* || 19 bhN *aham avasthitas*, Bh *atrāhaṃ sthito* || M *thām*, Bh *bhavaṃtam* for *tvām* || 20 M *ekāyṛive* for *ekākī* || 21 M om. all between *babhrā* and *masta°*, l. 22 || 22 ΨPPrBh *bhraman stha°*; read with Ψ || N *bhramaccakraṃ*, P *paribhraman nakraṃ*. Read *paribhramaccakraṃ* || 23 Bh *eka paśyat* || ΨPPrM *uvāca* for *avocat* || Bh *ko* for *bhoḥ* ||

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1 Pr *bhagavān* || Bh om. *śirasi*; Pr *sarasi* || 2 Bh *kutrāpi* || Bh *yataḥ pipāsākulo smi*, om. *iti* || 3 ΨPPr *evas* for *eva* || Bh *vrahmaṇamastakam āruroha* || Pr *samāruseha* || 5 N *prāha* || Bh *mamāpy etat ittham eva śirasy* || 6 ΨPPr *avatarīṣyatīti* || Bh om. *me* || bh *devatā* for *vedanā*, with a *virāma* over *de*—see vol. xi, Table I, no. 5, 4 a; hence N *daivatā* || N *prāha* || After *āha*, Ψ ins. *mamāpīttham*, bracketed in a rather inconspicuous manner || 7 Bh *ālapayīṣyati* || 8 Pr *samāroṣyati*, Bh *āroṣyati* || M om. all between *so 'bravit* and *sāṃpratam*, l. 9 || N *kiyatkālas* || 9 Bh *cakradhara āha* || Bh om. *dharanītale* || 10 Bh *vrahmaṇa āha* || N *vīnāvaccharājah*, HI *veṇīvaccharājah*, Bh *veṇuvatsarājah* || Bh *puruṣa prāha* || Bh *yadā rāmo rājā* || bhūt || *tadāhaṃ tvam iva dāridryopahato 'muṃ siddha°* || 11 N *dāridropahata* || Pr *eva* for *iva* || Bh om. *tvam iva* || Bh *samāyātaḥ* || 12 Bh *mayā'py anyah* for *mayānyah* || M *daṣṭas ca* for *dr̥ṣṭaḥ pr° ca* || 13 bhN *tadeva* for *tavēva* || Pr *prechyata* || Bh om. *eva*, writing *prechato* || 14 Bh ins. *mastakam* before *āruroha* || Bh *no* for *na* || N jumps from the first *bhadra* to the second *bhadra* (l. 15), om. one of them and all between them || 15 Bh om. *tarhi* || 16 Bh *si° bhayam etat pradarśitam* || 17 Bh *ko 'pi* for *kaścid api* || 18 Bh *tadā* for *sa* || Bh *'vardyitaḥ* || Bh ins. *eva* after *ittham* || 19 Bh ins. *svagr̥hāya* after *mām* || Bh and Hamb. MSS. *mocitoḥam bhavatā cirād asmād anarthāt* || 20 bhAΨPPr *yuṣmād*, N *yuṣmād* for *puṣṭād*; M *yuṣman arthāt* || Bh *svayaṃ* for *svasthānam* || Bh *yāsyāmīti* || *ity u°* || 22 In bh, the *e*-stroke before *m* of *me* looks like a *daṇḍa*; hence N *ma* for *me* || 23 bhN *'paṃktānu°* || Bh *'paṃktyanusvāreṇa* || Bh om. *sa* || M *starṇṇasiddhaḥ*, Bh *svaṛṇṇasiddhaḥ* || 24 Bh om. *sa* ||

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1 Bh *cakreṇa*, om. *tikṣṇa* || Bh ins. *sa* after *bhramatā* || Bh *sahacaram*, om. *sva* || Pr *nadam* for *naram*; M om. *svasahacaram naram*, Bh om. *naram* || Pr *tata sarīpa*° || 2 Bh ins. *saha* before *bhūtrā* || Bh *sa āha* for *so 'bravit* || 3 Bh *sarvapaśiḍḍa* for *sa* || Bh om. the first *tat* || M *vilayata* for *kiṃ tat* || 4 bh *sarvaeskra*°; N *sarvacakradharavṛttāntam*, Ψ *sarvam camelat so 'bravit*, del. and corr. by cop. to *sarvam cakravṛttāntam tam akathayat* || Bh om. *tam* || Bh *sa* for *sau* || 5 Bh om. *tam* || M om. *prāha*; Bh *uvāca* for *prāha* || Bh ins. *tram* after *bho* || 6 After *kṛtarān*, Ψ PPrM ins. *kathā* || 3 || bhN Pr *atha* for *athavā* || 7 M om. *buddhir uttamā* || 8 N *vinaśyaṃte* || 11 Ψ PPrM *maitrīm*; A with us and bhN; Bh *mitrabhāvam*; Hamb. MSS. H *mitrabhāvasamāgatāḥ*, I *mitrabhāvam upagatāḥ* || M *upagatā* || 12 Bh *pratirasanti sma* || Bh ins. *ca* after *teṣāṃ* || Bh *buddhirahitās ca* || 13 Bh *Sāstravimukhaḥ* || Bh *param* for *kevalam* || 14 N *yanūritam* || Bh *deśāṃ* for *deśāntaram* || 15 N *bhūpatin*, Ψ PPrM *nṛpatin* || N *paratoṣya* || 16 Bh *dyeṣṭatarāḥ* || 17 Ψ *asmākaś*, corr. by another hand to *asmānekaś*, which is the reading of P; M *asakeś*, Pr *asmāsv ekaś* for *asmākam ekaś* || Bh om. *ca* || 18 bh *rājyaṃ*, N *rājya*, Bh *rāja* for *rājūnām*, which is also the reading of A || M *kevalam buddhyā* || 19 N *tam* for *na* || 20 M *buddhe* || Pr *vidyākīna tram* || 21 Pr *ahme* for *aho* || Pr *yudyate* for *yujyate* || 22 Pr *eva* || Bh *bālakāt* || bhN *pīḍitāḥ* for *kṛḍitāḥ* ||

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1 Pr *bhāvo* for *mahānubhāvaḥ* || Bh *asmadupārdyitavittasya* || M om. *vittasya* || Pr *saṃvibhāgā*, Bh *saṃvigi* || 3 Pr *atikramyadbhir* || Ψ *siṃ*, then the white rectangular in the middle of the page with the folio number 96, then a *daṇḍa*, used as a hyphen, then *hā 'sthini*; P *siṃhā 'sthini*, M *siṃhosthoni*, all om. *mṛta*; *ho* in M's reading is perhaps a misreading of Ψ, since *daṇḍa + hā* may easily be taken for *ho*. Bh with us and bhN || 5 Bh *'vidyāpratyaṃ* || Pr *kiṃ tad* for *kiṃcid* || 6 N jumps from the first *'nābhikhitam* to the second *'nābhikhitam* (l. 7), Pr from the first one to the third one (l. 8), om. one of them and all between them (N writing *caikenābhikhitam*) || 8 M om. *aham* || PrM *saṃjivanam*, Bh *sajivam* || 9 Ψ PPrM *ekena tato 'sthi*° || 10 Pr *yojayitum*, Ψ *yojayatim*; M *yojayitu* || M *uktam ca* || Bh om. *sa* || 15 Ψ PPrM *vrkṣam* for *saṃpitarum* || M *tathānuṣṭitam* || 16 M *kṛtam*; Bh om. *kṛtaḥ* || PPrMBh and Hamb. MSS. om. *te*; in Ψ, *te* has been del. again by copyist! || 17 Bh om. *siṃhe sthānāntaragate* || 18 Bh *aham* for *ato 'ham* || After *vidyā, iti*, Ψ PPrM ins. *kathā* || 4 || Bh *ṛṭiyā kathā* || 20 In Bh, *daivahatā* is corrected into *deva*° || M *bahutvābuddhago* ||

Bh *svalyabuddhayo* for *svalpadhiyo* ॥ 21 Bh *abhinimḍanti* ॥ 22 Pr *sarastho* ॥ 24 N *suvarṇasiddhi prāha* ॥

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2 Bh *śatabuddhiḥsahaśra*° ॥ 3 ΨPPr *smah*; Bh om. *sma* ॥ N *ekabuddhi nāma* ॥ Bh *mitram* for *mitratām* ॥ 4 Bh ins. *yāvat* after *kālam* ॥ 5 N °*goṣṭi*° ॥ Pr °*sukkhānubhūya* ॥ Bh transp. *kadācit teṣāṃ* ॥ 6 Bh *astamanavelāyāṃ* ॥ 7 Bh om. *ca* after *taṃ* ॥ Bh *jalāśrayaṃ* ॥ 8 Bh *āgamīṣyāmi* ॥ 9 Pr *svagrha* ॥ 10 Pr *taṃtra* for *tatra* ॥ M *bho bhadrāsa* ॥ 11 bhNΨPPrM ins. *maṃtraṃ* (N *matraṃ*) before *kartuṃ*; ABh and Hamb. MSS. with us ॥ 13 ΨPPrM *vacanamātraśravaṇamātrenāpi* ॥ Bh om. *tāvat* ॥ N *sambhavati*, corr. by cop. to °*te* ॥ 14 ΨPM *buddhi*°, Bh *śvabuddhi*° ॥ N *cātmānaṃ*, M *tvātmānaṃ* for *tvām ā*° ॥ Bh om. *ca* ॥ 15 Bh *raṅṣayīṣyāmi* ॥ bh *jalaṇatīr*, corr. by corr. to °*gatīr*; N °*gatim* ॥ 16 ΨPPrM ins. *bhavatā* after *uktaṃ* ॥ Pr *mataḥ* for *yataḥ* ॥ 18 Pr *viśulyāśu* for *viśaty āśu* ॥ M *ddhir* for *buddhir* ॥ 19 bhN *tac ca* for *taḍ* ॥ N *vacanaśravaṇamātrāj*; Hamb. MSS. with us ॥ bhNAΨPPrΦBh *pitṛparyāgataṃ*, only M *pitṛparyāyāgataṃ*. This is no doubt a restoration of the original reading of the textus simplicior. But the Hamburg MSS. read with our other MSS. ॥ Pr *tyaktaṃ*; M om. *tyaktuṃ* ॥ 20 bhNΨPPr *śakya*; ABh and Hamb. MSS. with us ॥ Bh om. *iti* ॥ bhNΨPPrM *subuddhi*°; Bh and Hamb. MSS. with us ॥ Pr °*prahāreṇa* ॥ 21 M *raṅṣayīṣyāmi* ॥ N *maṇḍūka prāha* ॥ 22 BhH °*viśayaḥ* ॥ ΨPPr *kiṃcij* ॥ Bh om. *kaṃcij* ॥ BhHI *jalāśrayaṃ* ॥ Bh transp.: *adyatva sabhāryo* ॥

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1 Bh *jalāśrayaṃ* ॥ 2 Bh *yama*° *prātar āgatya jālair ācchāditaṃ tat saraḥ* ॥ 3 Bh *matsyakūrmamakarādayo* ॥ 4 Bh *jāle patitāḥ* ॥ Pr *grhītvāḥ* ॥ MSS. correctly °*buddhī ā*°. Correct our text ॥ 5 Bh *gativīśeṣajñānai kuṭilacāreṇa rakṣaṃtāva 'pi jāle* ॥ Pr *śata*° for *gati*° ॥ ΨPPr *rakṣitau* ॥ 6 Pr *atha parāhna*° ॥ Bh *prahrṣṭās* ॥ Bh *svagrhaṃ* ॥ 7 Pr *śatabuddhi* ॥ 8 Bh *sahaśravuddhiḥ kareṇa nītaḥ* ॥ Bh °*na abhihitā svapatnī* ॥ 9 Ψ *pu*[new page]*puraḥ* ॥ Bh *priye paśya paśya* ॥ 11 After *jale*, ΨPPrM ins. *kathā* ॥ 5 ॥ 12 Bh *nakāṃta* for *naikāntena* ॥ After *iti*, Bh ins. *caturthī kathā* ॥ flourish ॥ 13 Bh *yadvāpy* for *yady apy* ॥ 14 Bh °*vacanīyam* ॥ Bh ins. *iti* after *anullaṅghanīyam* ॥ bhN *yayā* for *mayā* ॥ 15 N om. °*pi* ॥ Bh °*kāraś ca* ॥ bh *atha* for *athavā* ॥ 19 M om. *cakradhara āha*; N *cakradharaḥ prāha* ॥ 21 Pr *nā*, om. *ma* ॥ 22 N *rakukagṛhe*, °*ku*° being a misreading of the form which *ja* has in bh ॥ bhN *bhārod-rākanam* ॥

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2 All our MSS., except Bh, but including the Hamburg ones, here and in the following lines *vṛtti°* (Pr *vṛtti* : *tau* *ca* *vṛttibhāṅgaṃ*) || 3 Bh *yathā-sthānaṃ* || 4 Pr *°sthite* || Bh ins. *tena* after *°sthiteṇa* || Bh *códdhata°* || M *°sākhana* for *°rāsabhena* || 6 ΨPrM *sa prāha* || Bh *°pracālenena* || 7 bhN *°pravrddhā* || 8 ΨP *sthātavyaṃ iti* || 9 In bh gloss over *kāsi* : *gāsi* ; N *°vāsa* for *kāsi* || Bh *cauraṃ* || 10 Pr *bhogādhyo*, corr. by cop. to *bhogādhyo* || ΨPrM *jivitaṃ* || 11 bhNΨPrM *tadā* ; ABh with us. bhN *°gataṃ* for *gitaṃ* || BhHI *°sadbā°* for *°nādā°* || Pr *saṃkhañvādūnādi*, Ψ *saṃkhañvādūnādi* (corr. putting an almost imperceptible 1 over the second *nā*, and a nearly equally imperceptible 2 over *dā*), P *saṃkhañvādūnādi* ; M *saṃkhañvādūnādi* || BhHI *naṃ* for *na* || 12 M *kṣetrarakṣāḥ puruṣā* || N *baṃdhaṃ baṃdhaṃ ca*, Bh *vaṃdhavaṃdhai 'vaṃ* ; M *baṃdha vadhaṃ ca* || 13 M *tāva tribhṛtataśrutvā* || NBh *prāha* || M om. *lho* || 14 Bh om. *na* || bh *na sītaraṣaṃ*, corr. by corr. to *na gī°* ; N with the other MSS. || Bh *gitaṃ rasaṃ na vedmi* || Bh *bhaṇasi* || 15 Pr *śarada(da* del. again by cop.) *dyotsnāhato* ; Bh *śaratyotsnāhate* || 16 Pr *tiṃśati* || bh *śrote*, N *śraute* || Ψ *gitaḥkhaṇkārajā* ; as *jhāṃ* looks very much like *saṃ*, P writes *gitaṣaṃkārajā*, PrM *gitaṣaṃkārajā* ; N *gitaṃ jaṃkārajā* ; Bh *gitaṣaṃkārajā* || 17 M *udasi* for *unnadasi* || 18 N *rāsabhar āha* || MBh *dhig* only once || 19 M *gīta*, om. *na* || All our MSS. incl. the Hamburg MSS. *śrūyatām* (only Bh : *śrūya* [new line] *yatām*) || 20 bhNAΨPrM Hamb. MSS. (not Bh) *ekaviṃśati* || 21 Bh *stevnakona°* for *ekona°* || 22 Pr *sthānamtrayaṃ* || Pr *°śyābhi*, Bh *ākārā* for *°śyāni* || Bh *na* for *nava* || 23 Ψ *varṇā śaṭtriṃśatir* ; the *r*-hook begins exactly on *śa* and ends on *ā*. Over *śa*, the copyist adds the visarga, whose superior dot has almost melted together with the right-hand stroke at the end of a *sa*, which stands in the foregoing line just above. As the superior dot of the visarga is not easy to be distinguished, its inferior dot looks like an anusvāra. Hence P reads *varṇā śaṇḍrriṃśati* ; *triṃśatir* also M ; cp. the II-class above, p. 63, and vol. xi, Table II, no. 11, 3 a-c. bh *carṇṇāḥ śaḍviṃśatir*, N *varṇāḥ śaḍviṃśati*, A *va° śaḍviṃśatir* || Bh *śaṭtriṃśat* for *śaṭtriṃśatir* || bhN *bhāryās*, M *bhāyās* for *bhāṣās* || The copyist of bh first writes *smṛtaḥ* with double *daṇḍa* after it ; then he writes the *ā* stroke on the visarga, and puts the superior dot of the visarga over *tā*, the inferior dot under it. The copyist of N, who first writes *smṛtaḥ*, corrects this to *smṛtām* ||

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2 Bh *gutaṃ* for *vṛtaṃ* || Between śloka 42 and 43, Bh inserts this half-śloka : *dhanyānāṃ jāyate karṇṇe viśeṣāt śaradī sthite* || 3 bh *nātyad*

gītadvāraṃ (or *gītadvāraṃ*), corr. by cop. to °*gītakaraṃ*, N *nātyat gītakaraṃ*, ΨPPrM *nānyad gītadvāraṃ*, A with us; Bh Hamb. MSS. *priyaṃ* for *varaṃ* || N *daivenāpi*[*pi* del. by cop.]*m* || M om. *api* || 4 In Bh, this line runs thus: *śuśkasnāyuravālhādāt tryakṣaṃ jagāda rāvaṇaḥ* || 5 Bh om. *tvaṃ* || Bh *nivārayisi* || 6 Bh *vṛtipūra°* for *vṛtidvāra°* || Pr jumps from the first *kṣetrapā* to the second *kṣetrapā*, l. 9, om. one of them and all between them || 8 Bh *tathā cānuṣṭite* || N *utkaṃṭhadhuro* || Bh *tataḥ kṣetrarakṣakārās tatśabdāṃ śrutvā krodhāt* || 9 bhN *nihpīdayamto* || Bh *pīdayamto* || 10 Bh *dhāvitāḥ* || Bh *tādīto* || 11 Bh *bhūmīprṣṭena* || M *tataḥ*, om. *ca* || bhNΨPPr *sacchidrodūśalaṃ*, M *sachidrodūśanaṃ*, Bh *sacchidrolūkhalaṃ*, A *sacchidraudūśalāṃ*, Hamb. MSS. *sacchidrolūśalaṃ* || 12 Bh *jāti°*; M *svabhāvagatavedanaḥ* for *svajātisva°* || 14 Bh °*kharāśvānām* || 15 M om. *to na* || bhN *prajāra°* || 16 bhΨPPr *evodūśalaṃ*, A *eva udūśalaṃ* || Bh *tataś ca vṛtīm bhaṃktvā kaṃṭhasamalūśam ādāya palā°*; Hamb. MSS. *tataś ca vṛtīm bhaṃktvā kaṃṭhasam ālūśalaṃ ādāya palā°* || 17 Bh *asmīm nntare* || Pr *d* for *dūrād* || Bh *dūrāttarāt tam avalokya idam uvāca* || 19 Bh only: *sādhu mātula gitenēti* || *tad bhavān a'pi*, &c., l. 22 || 21 After *iti*, ΨPPr ins. *kathā* || 6 || M om. *iti* and *kathā*, but has the figure 6 || 22 Bh *vicāryamāno* for *nivā°* || Bh om. *mayā* || After *sthitāḥ*, Bh ins. *iti pañcamī kathā*, HI *iti kathā* 5 || 23 N *cakradharaḥ prāha*; Pr jumps from the first *āha* to the second *āha*, 273, 3, om. one of them and all between them || bh *atha* for *athavā* ||

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1 *mitrāṇām na karoti yaḥ* all our MSS. incl. A, HIBhh. Hence this reading is beyond any doubt that of Pūrṇabhadra as well as of both the H- and the σ-class of the *textus simplicior* || 2 ΨPMBh °*kolikaḥ* || 3 Bh *suvarṇasiddha* || N *svaṇasiddha prāha* || 5 bhN *maṃtharo* || ΨPPrBh *kolikaḥ*, M *kolivaḥ* || 6 Bh *patrakarmmakāśṭāni* || 7 Bh *ādāra* for *ādāya* || Bh *prāptaḥ* || Bh om. *ca* || bh *śiṃśipāpādapaṃ*, N *śiṃśipāpādapaṃ*, Pr *śaśapādapaṃ*, Bh *śiṃśapātaruṃ* || 8 N om. *drṣṭvā* || Bh *drṣṭvā 'cim*[new page]-*cimtayāt* || Pr *drṣyati tena dānena karmṇbhūtyena prā°* || M *tadānena* || 9 bhNΨP *kartṛbhūtena*, A *karttibhūtena*, M *kartṛbhūtena* for *kartitena*. Hamb. MSS. and Bh with us || M *bhūtāni* for *prā°* || M *kaṭakarmmopa°* || 10 M *kugaram* || 11 bhN *mamāśramo* || 12 Bh *samudrajalakallolasparśaśī-talānilāpyāyitaśarīraḥ* || 13 Bh *vasāmi* for *tiṣṭhāmi* || ΨPPrMBh *kolika* || N *kaulika prāha* || 14 M *aṃ* for *ahaṃ* || 15 Bh om. *mama* || bhPr *kuṭumbaṃ* || Bh om. *iti* || Bh om. *śighraṃ* || 16 Pr *karttayiṣyāmi*, N *karīṣyāmi* || Pr *suṣṭas* || Bh transp.: *tuṣṭóhaṃ tava* || 17 Bh *raṁśa pādapaṃ amuṃṃ iti* || ΨPPrMBh *kolika* || 18 Bh *tad* for *tarhi* || Pr *svamitra*, M *svāmitraṃ*, Bh *mitraṃ* || M *prṣṭā*, ΨPPr *drṣṭvā* || 19 M *samāgacchati* ||

Bh transp.: *vyamtareṇa tathēti* || ΨPPrM *pratipannam*, Bh *pratipranne* || ΨPPrBh *kolikaḥ* || 21 M *mama kaścikham anubharāvaḥ*, &c., p. 274, l. 1. A stroke under *kha* refers to a later passage in the same line, where the missing akṣaras have been supplied by the copyist || 22 Bh *ghārthaye* || 23 Bh *tat prārthaya rājyaṃ* || Bh ins. *ca* after *ahaṃ* || Pr *mantrā* ||

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2 ΨPPrMBh *kolika* || Pr *bhavaty* for *bhavatv* || M *eva* for *evam* || Bh om. *param* || 3 Bh *mitra* for *na hi*, inserting *na* before *yujyate* || Bh *samaṃ* for *saha* || Pr *yudyate* || 5 Bh *bhojanācchādane* || 6 M *bhūṣadyaṃ* || 7 M om. *tathā ca* || 8 Bh *kitavā* || Pr *bālā* || 9 Bh *'pīdam* for *hīdam* || 10 Bh om. *kim ca* || 11 Bh *pradhānaḥ* || 13 Pr *kevala* || 14 M *svasrato*, Bh *sva*[new line]*to* for *svasuto* || 15 N *kaulīkar*, ΨPPrBh *kolika*, M *kokela* || Pr *prṣṭavyā* || 16 Bh om. *tam* || Pr *satvaṃ* for *satvaram* || Bh *priye* for *bhadre* || 17 N *yady asmākaṃ* for *adyā°* || Bh *'smākaṃ adya*, M *'thāsmākaṃ* || Bh *ko 'pi* for *kaścīd* || bh first writes *bha* for *sa*, which he corrects to *sa* by a vertical stroke beginning over the superior horizontal line of the akṣara. Hence the copyist of N's original, who takes this stroke for the deleting mark, and the copyist of N om. *sa* || Bh *samīhitam* for *vāñchitam* || 18 M *t* for *tat* || Pr *tvā draṣṭum* || 19 Bh *mitram* for *suhṛn* || Bh *rājyaṃ* || Pr *prārthatām* || PrBh *so 'bravīt* ||

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1 Cop. of Bh corr. *ati°* into *iti°* || N *'parampareśaṃ*, Bh *'paratā* for *'paraīṣā* || M *apara nparā eṣā*, om. *m atikleśapara* || Bh *rājasthitiḥ* || 2 ΨPPrBh *'dvedhī°* || Bh *'bhāvādinā* for *'bhāvādicintā* || Bh *na kadācit*, om. *api* || Bh *bhavati* for *prayacchati* || 3 Bh add. *ca* after *tathā* || ΨP *bhātaraḥ* || 5 Pr *rājñā* || 6 ΨPPrMBh *kolika* || 7 Pr *'bravīt*, om. *sā* || Bh *sā āha* || Bh *paṭṭam* || Bh om. *nityam eva* || N *niḥpādayati*, M *niḥpādasi* || 8 M *'suddhiṃ*; Bh *sarvadvayaṇīsuddhiḥ* || Pr *'nya*, Bh *dvitīyaṃ* for *'nyad* || 9 Bh *tena* for *yena* || Pr *purutaḥ*; Bh om. *purataḥ* || M *yena du puramtaprṣṭaḥ* *ca* || Bh *prṣṭato 'pi ekaikaṃ* || Ψ *ca ekaikaṃ paṭam*, the anusvāra being put so closely on *ka*, that it looks like the superior end of the vertical *ka*-stroke; hence P *ca ekaikapataṃ* || 10 BhH om. *grhavyayaḥ śudhyati dvitīyasya mūlyena*; H om. the following akṣara *vi*; I *nirviṣeṣaḥ ca kṛtyāni* for the gap and the following word || ΨP *śuddhyiti* || 11 Pr *kurvāṇaḥ svajātimadhye* || Bh *gacchati sukhena kālaḥ* || 12 Bh *āha* || M om. *sādhu pativrate* || Bh *sādhu pativrate sādhu sādhuḥkṭam bha°* || N *sāktam* for *sādhu-ktam* || 13 Bh *niścītya* || Bh om. *atha* || ΨPPrBh *koliko*, M *ko* || 14 Bh *prārthayām āsa* || Pr *cakrire* || Bh ins. *me* after *yadi* || 16 Pr *drīṣirās* ||

Bh *caturbhujas ca sam*° ॥ 17 Bh *gacchati* ॥ Bh *laukai* ॥ Bh om. *m iti* ॥
 19 M *yasya nā svayaṃ* | *thajñete* ॥ After *iti*, ΨPPrM ins. *kathā* ॥ 7 ॥, Bh
ṣaṣṭi kathā ॥ flourish ॥ 20 Bh °*piśācikayā grasto*; M °*śraddheyakadāviśā-*
vikāgrasto ॥ 21 Bh *athavā* for *atha* ॥ 23 Bh *saktubhiḥ* for *sa eva* ॥
 Pr *pāṃḍura śyete* ॥ Pr *somaśarmā pitā* ॥ 24 Bh *suvarṇasiddha* ॥ Bh
cakradharaḥ kathayati ॥

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3 Bh *bhuktaśeṣai ka*° ॥ Bh *pūritaḥ* ॥ Bh *tasya kalaśasya* for *taṃ ca ka*°;
 M *taṃ ca ka lambyaṃ tasyāṃdhastāt* ॥ 4 Bh °*valambitasā*° ॥ Bh om.
tasya ॥ Pr *tasyā 'stāt* ॥ N *khaṭkām*, Bh *ṣaṣṭvām* for *khaṭvām* ॥ M *sa | tata*
kedr | śtyā, Bh ins. *taṃ* before *eka*° ॥ Pr *ekadr̥ṣṭvā* ॥ Bh *vilokayan* ॥ 5
 Bh *pūrṇo* ॥ 6 Bh *bhavati* ॥ 7 Bh *tatas tenāham ajādvayaṃ gr̥hisvāmi* ॥
 bhNΨPPr *gr̥hīṣye*; A with us ॥ 8 N om. one *ṣaṇmāse* ॥ Bh *ṣaṣṭe 2*
māsi ॥ N *athāyūthaṃ* ॥ M *tato ggābhir* [misread for *gobhir*], &c., l. 9,
 omitting *'jābhir*, &c. ॥ 10 Bh *mahiṣyā ma*° ॥ M *mahiṣsarvaḍavā* for *mahiṣyo*
ma° va° ॥ Bh *tatprasavāt* for *vaḍavā*° ॥ 11 Bh *prasūtaṃ* ॥ Pr om. all
 between *bhaviṣyanti* and *tasyāham*, l. 14 ॥ 12 Bh *kariṣyāmi* for *saṃpatsyate* ॥
 Bh *tataḥ*, om. *ca* ॥ Bh *kaścit vipro mama* ॥ 13 Bh *dāsyati* ॥ Bh *tasyāṃ*
putro janayisyate ॥ 14 Pr *nā* for *nāma* ॥ Bh *kariṣye* ॥ 15 Bh *jāte* ॥ Bh
gr̥hītvā ghoṭakacalatthāyām upaviśyā° ॥ 17 Bh *saṃr̥paṃ āgamiṣyati* ॥ 18
 Bh transp.: *kopāt vrāhmaṇīm* ॥ Pr *vrāhmaṇaṃ*, with following *daṇḍa* ॥ Bh
saṃabhidhāsyē for *abhidhāsyāmi* ॥ 19 Bh °*yā madvacanaṃ* ॥ 20 NBh
 om. *tām*; but in N, the copyist deletes an anusvāra over *tā* of *tādayisyāmi* ॥
 M *taddhyānyāvasthitena*, Bh *dhyānā*° ॥ 21 P °*prāhāras* ॥ M *yaṃ* for *yathā* ॥
 N *ghaṭāṃtavarttibhiḥ* ॥ 22 Bh *saktubhiḥ*, om. *ca* ॥

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1 After *iti*, ΨPPrM ins. *kathā* ॥ 8 ॥, Bh *saptamī kathā* ॥ flourish ॥ ॥
 3 BhHI *lauḷyaṃ* ॥ ΨP *apekṣyate*, *y* being almost imperceptibly deleted in
 Ψ by a small stroke ॥ 4 ΨPPr *caṇḍabhūpatiḥ*; but see l. 7 ॥ 7 Bh
adhiṣṭāne for *nagare* ॥ Bh *nṛpatiḥ* ॥ Ψ jumps from the first *kriḍārthaṃ* to the
 second *kriḍārthaṃ*, om. one of them and all between them; but cop. supplies
 the om. text in marg. ॥ 8 Bh *asti* for *tiṣṭhati* ॥ Bh °*vānekabhakṣabhojanādibhiḥ* ॥
 9 Bh *kriḍanārthaṃ* ॥ Bh *tiṣṭati* after *asti*, which has been deleted by cop. ॥
 10 In bh gloss on *mahānase*: *rasoḍu* ॥ bhN ins. *ca* before *praviśya* ॥ 11
 Pr *bhakṣyayati* ॥ In bh gloss on *sūpakārā*: *sūpāra* ॥ Bh om. *kāṣṭhādikam*
agre ॥ 12 Pr *paśyati* ॥ Pr *tādayati* ॥ 13 bhNAΨPPrM *taṃ* for *tad*;
 Bh (*tat*) and Hamb. MSS. with us, but cp. Introd. p. 32 ॥ Bh *meṣasūpakā-*
rāṇām ॥ 14 M *svadalaṃpage* 1, Bh *svādulaṃpaṭo* ॥ 15 Pr *mahākūpās ca*, Bh
mahāṃtkopās ॥ BhHI *yathā āsannena* (I°*va* for *na*) *vastunā* ॥ 16 Ψ om. *tad*

and the following words to *prajvalisanti* incl. in the text, but supplies them in the margin || In bh gloss on *ulmukena*: *ubāḍu* || 17 M *ūrṇāprākāro yeṣāmeṣa svā* || In bh gloss on *ūrṇā*: *una* || Bh H *tad ūrṇāyukḥ pracuro*, I *tad ūrṇāyaṃ pracuro* for *ūrṇāprastaro* || Bh ins. *vahninā* after *svalpenāpi* || ΨP *prajvalasṣyati* || Bh *jvalisṣyati* || 18 Bh *tato* for *tad* || Bh om. *punar aśvakutyām*, ins. *kūḍyām* after *°vartinyām* || Pr *aśvakudyām*; in bh gloss on *aśvakutyām*: *ghoḍāra* || Pr *pravesṣyati* || 19 M *tṛṇāpācuyati jva* || Bh om. *tato 'svā* || bhNAΨPPr *vahnidāgham*, M *vahnidāyam* || Bh ins. *aśvāḥ* after *°dāham* || Bh *prāpsyaṃti* || 20 M om. *etad uktam yathā vānara* || Pr *eva* for *etad* || In bh gloss on *vānaravaśayā* (!): *vāṃnarelatela* || 21 Bh *śāmyati* || 22 N om. *evam* || After *evam* Ψ *ca*, del. by cop. || After *provāca* Bh ins. *bho* ||

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1 Pr *yatra* for *yo 'tra* || 2 Bh *sa bhaviṣya saṃdigdham* || 5 Bh om. *tathā ca* || 6 bhNΨP (not Pr) *kalahāṃtyāni*, A *kalahāṃ tāni*; BhHI *kalahāṃtāni* || Bh om. *ca* || 8 M *tāvahan* for *tāvad grham* || BhHI *vayaṃ* for *vanam* || 9 bhNAΨPPrM *gacchāvaḥ* || 10 ΨPPrM *tena* for *te* || bhNΨPPrM *madoddhataṃ*; ABhHI with *us* || bhNAΨPPrM *ūcatuḥ* for *ūcuḥ* || 11 Bh *buddhivaikalyaṃ* || Bh *jātaṃ* || N *yena tad* || Bh *yenēdam vadasi* || 12 After *braviṣi*, N ins. *yenedaṃ vadāmi* || Bh *svahastena dattāmṛta* || NMBh *bhakṣa* || 13 N *kaṭuttiktakaṣāyāni*, om. *kaṣāya* and *kṣārāni* || Bh *°tiktāmlakṣārāni* || Bh *vanaphalāni* || 14 Bh *bhakṣiṣyāmaḥ* || Bh *āha* for *provāca* || 15 N *yūtham* for *yūyam* || Bh om. *yūyam* and has *ni* for *nai*. In the place of *yūyam* a blank for four akṣaras has been left in Bh, and this blank has been filled in with *vākya* by another hand || Bh *nitasya* || Bh *tasmād āpata* || 16 Pr *pariṇāma* || 17 M *kulaham* || ΨPPrM om. *svayaṃ* || Ψ *nāvaya-lokaviṣyāmi*, *ya* being del. again by cop. || N *nālokaṣyāmi*, Bh *na valobhayiṣyāmi* || 19 Bh transposes the two lines of this stanza || ΨP *mamtram* for *mitram* || Bh *mitram āpadam āgataṃ* || 20 For *s tāta*, Bh has a blank, filled in by a later hand with *s te je* (read *ye*) || M *kulakṣayaḥ* || 21 In the place of *sarvān pa* sa *yūthapo* Bh has a blank for four akṣaras, filled in by a later hand with *sa vānara* (!) || 22 N *nagare* for *gate* || Bh *'nyasminn ahani* || Bh *mahānasaṃ* || In bh gloss on *mahānase*: *rosoḍe* || 23 M *pūpakāreṇa*. In bh gloss on *sūpa*: *sūpāra* || Bh *yāvat sūdena tāḍanāya na kiṃcid āsāḍitaṃ* || Bh om. *°dagdha*, N *ūrddhajvalitaṃkāṣṭam* || 24 N *hataḥ* for *tāḍitaḥ*, om. *so 'pi tena tāḍitaḥ* || M om. *so 'pi tena tāḍitaḥ* || Bh om. *tāḍitaḥ sann* ||

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1 bh *arḍdhajvalitaśarīraḥ*, corr. by cop. to *arḍdhajvalaccharīraḥ*; the first reading is that of NBh and Hamb. MSS. (the latter ones reading *tenārḍ-*

dhajvalitaśarīrah), the second one that of ΨPPrM || Bh *pratyāsannāyām* ||
bhN *kutyām* (with gloss in bh: *ghoḍāra*) || 2 M *luṭhitas*, Bh *luṭhamtā* ||
ΨPPr ins. a second *tatra*, M *tasyām* before *tṛṇa°* || Bh om. 'pi || 3
Bh *kutyāntanibaddhā* || N *baddhā*, om. *ca ni* || M *yoṭakā*. In bh gloss on
ghoṭakāḥ: *ghoḍā* || After *ghoṭakāḥ*, Bh ins. *keci jvalitāḥ* || Bh *kecit sphā*, then
a blank to *pa°* excl., filled in (by a later hand?) with *ṭitasarīrā* || 4
N *āpantāḥ* (read *āpannāḥ*) for *gatāḥ* || M *gatā ṭayitvā* 'rddhadagdhāsarīrā ||
Bh *kēpi* for *keci ca* || Bh *coṭayitvā* || 5 Bh om. *janam* || M *vyākulaṃ*
vakṣaḥ || 6 Bh *saviṣādum* || In bh gloss on *cikitsakān*: *dhāraka* || 7
Bh *bho ucyatām* || ΨP *āsvānāmm eteṣām* || M *kaścidyahopasāstrāṇi* || Bh om.
eteṣām kaścid || N *°samanopāyāḥ*, Bh *vahnidāho°* || 8 Bh *saṃcītya* || M
saṃcīmya pro kūm apratiṣaye || 10 bh *vaśayānyānām* || N *°samudbhavaḥ*,
Bh *°samutthitā* || 11 Bh *yathā* for *vyathā*, HI a correction of this mistake:
tathā || M *tināsem* || Bh *āyāti* || 12 Bh *yāvad ete prāk na bhaviṣyanti* ||
bh *roge* for *rogeṇa*, N *āgatena* for *rogeṇa te na* || 13 Bh *tad ākarṇya* for
tac chrutvā || Bh *vānarāṇām vadham* || 14 Bh *te sarve* || P *yūthaparis*,
NBh *yūthapas* || Bh om. *na* || 15 Bh *svayaṃ naṣṭavān*, with *dr* add. over
the line between *na* and *ṣṭa*, for *sākṣād dadarśa* || N om. *tu*; Bh *ca* for *tu* ||
Pr *seha* || 16 Bh om. *yataḥ* || 17 Bh *dharṣaṇā* || Pr *matrayed*, N
dharṣayed for *marṣayed* || Bh *yas tu* for *yo 'tra* || Bh *parinirmitaṃ* || 18
bh *satyād* for *bhayād* || N transp.: *lobhād vā* || 19 Bh *kvacit* || 20
Here all our MSS. *°khaṇḍa°* || Pr *ta* for *tatra* || N *yāval lokayati* (om.
nipuṇatayā) || 22 NBh *nirgacchati* for *ni° iti* || Pr *cīntayā sa nū°* || 23
Pr om. *t pa* || 24 Bh *jalamadhye* for *tanmadhyād* || N *°lālaṃkṛto* for
°lālaṃkṛtakaṇṭho ||

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1 N *rākṣasas*, om. *niṣkramya* || Bh *provāca* for *tam uvāca* || N *yātra* ||
2 N *tad* for *taṃ* || Bh *bhakṣayāmi*, om. *iti* || NM *tad anyo* || 4 Bh
kiyatām || N *bhakṣaṇe śarīras* for *bhakṣaṇasaktis* || 6 N *badvyanā*, M
brāhmataḥ || N *śrīlāśrīlo* for *śrīgālo* || N *mā* || Bh *vānara āha* || 7 bh
sahāsvayamtaṃ, Bh *sahāsthyamtiṃ*, N *sahātyamta*, PrM *sahātyamtaṃ* || Bh om.
me || 8 M *pracchasi* || ΨP *tac chaparivāram* || M *api taṃ* [added over the
line] *vāra* [both akṣaras struck out again] | *kaprapaṃna lobhayitvā sarasi* ||
Bh *nṛpatiṃ* || 9 Bh *saraḥ* || Pr *rākṣas* || Bh *ratnamālābhūṣitakaṃṭhas tan*
nagaram āsāḍya vrkṣa° || 11 M *°prasādeṣu* || 13 N *sūryam a tiraskurute* ||
14 NBh *vānara āha* || N *kasmimścid* for *kuṭracid* || M *aranya* || 15 Bh
suguptanagaram, corr. to *suguptanaram* || NM *vāreṇa*, om. *sūrya°* || NBh ins.
praviṣya before *nimajjati* || M *dhanāprasādād* || M *niḥkrāmyati* || 18 N
yūtham te for *yūthapate* || N om. *eṣa*; Bh transp. *eṣa* and *pratyakṣatayā* ||
19 M om. *matka°*, but supplies it in the next line in this corrupt form:

māsakumṭhasthitayā ॥ 20 BhHI *ko 'pi* for *kam api* ॥ N *ainam* for *yena* ॥
 21 ΨP *etat śrutvā* ॥ N *nṛpatir āha* ॥ N *yad* for *yady* ॥ 22 N *āgamiṣyāmi*
 for *esyāmi*; Bh *samāgamiṣyāmi* for *svayam esyāmi* ॥ N *prabhūtaratnamālāḥ* ॥
 Pr *sadyante* for *sampadyante* ॥ 23 Bh *kapir āha* ॥ N *tad* for *etaḥ* ॥

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1 N *rājya* for *rājñā* ॥ N *sotsaṅgam* ॥ bhN *atha* for *athavā* ॥ 3 P
rūḍhā ॥ After *api*, N ins. between the second and the third pāda of
 stanza 61: *trṣṇe devi namas tubhyaṃ yayā vittānvitā api* 1 ॥ 4 Bh *akṛtye*
'pi for *akṛtyeṣu* ॥ N *niyujyante* ॥ bhΨPPrMBh *bhramyante*, AN *bhrāmyate*;
 Hamb. MSS. with us ॥ N *ṣugamiṣv api*, A *dugameṣv api* ॥ 7 In the place of
 this line, ΨPPrM have 6 pādas: *lakṣādhīpas tathā koṭim* [M *koṭi*] *koṭivān rājyam*
icchatī ॥ 48 *rājyayuktas tathā svarggaṃ* [P *svargga*] *svarggād aimdratvam* [M
idratvam] *icchatī* ॥ *imdratvepi hi samprāpte yadrccā na* (P *n* for *na*) *nivarttate*
 (Pr *'ti* for *'te*) ॥ 49 ॥ 8 M om. *jīryanti* of pāda 2 ॥ 9 In Ψ *śro* of *śrotre*
 is somewhat illegible; P *netre* for *śrotre* ॥ Bh *trṣṇikā tu*; H *trṣṇā kāpi*,
 I *trṣṇau kāpi* ॥ N *taruṇāyate* for *tu na jīryati* ॥ Bh om. *atra* after *deva* and
 inserts it after *sūrye* ॥ 12 BhHI *deva eka°* for *yenaika°* ॥ 14 BhH
ratnamālāṃ ॥ M *sarvalokā* ॥ Pr *prakṣitās* ॥ 15 NBh om. *ca* before *tena* ॥
 Bh om. *iti* ॥ 16 N jumps from the first *uvāca* to the second *uvāca* (l. 18),
 om. one of them and all between them ॥ 17 M om. *kim iti ciraya* ॥ Bh
yūthādhīpate ॥ Bh transp.: *me erijanaś (!) cirayati* ॥ 18 Bh *'nṛpate* ॥ N
rākṣasena salile bha° ॥ 19 M *'salivasthona* ॥ N *sopitaṃ* ॥ N *'kāraṇottthēna*
bha° ॥ 20 NBh ins. *mayā* after *sādhitaṃ* ॥ ΨPPrM *svāmīti matvā*;
 Hamb. MSS. and Bh with us ॥ 21 N *na* for *nātra* ॥ 22 N *siṃhate*,
 PrBh *himsate* ॥ Bh *pratihimsataṃ* ॥ 23 Bh transp.: *tatra doṣaṃ na* ॥ M
vāt(a ?) for *tatra* ॥ N om. *yo* ॥ P om. *duṣṭe* ॥ N *samācaret* ॥ 24 N *tataḥ*
 for *tat* ॥ M *sama*, N *samaṃ* for *mama* ॥ N *bhavati* for *tava* ॥ *iti* ॥

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1 Pr *śokāvīṣṭa* ॥ N *kośādhīṣṭaḥ*, putting this after *tvaritapadaṃ* ॥
 bhNΨPPr *yathājātaṃ*; ABh with us ॥ Pr *pratinivṛta*, ΨP *pratinivṛtya* ॥
 2 ΨPM *svṛtto*, Pr *svṛto*, for *sutrpto* ॥ 3 M *tānaṃdam* for *sā°* ॥ 4
 N *hataśatruḥ*, Bh *hataśatruṃ*, H *hataḥ śatruṃ*, I *hataḥ śatru* ॥ 5 Bh
vikitaṃ for *bhavatā* ॥ N *vānaraḥ* ॥ 6 BhHI om. *ato 'haṃ bravīmi* ॥ Bh
kāryam ityādi for *karma*, *iti* ॥ Bh adds *aṣṭamī kathā*, ΨPPrM *kathā* ॥ 9 ॥
 7 Bh *bho bho* ॥ N *tām* for *mām*; Bh om. *mām* ॥ 8 N om. *yāsyasi* ॥ 10
 M *tyaktvāpadaṃ* ॥ 11 M om. *pāpena* ॥ N *narakaṃ* ॥ 12 Bh *suvarṇa-*
siddha āha ॥ N *śaktiṃyas*, Bh *śaktiśaktas* ॥ 13 Bh *etatra* for *etac ca* ॥
 ΨP *manuṣyāṇāṃm a°* ॥ 14 Bh om. *ca* after *nāsti* ॥ N *kācid* ॥ 15 Bh

om. *tava* || N °*bhrameṇa vedanayā* || 16 bhNAΨPPrM *yadi* for *yad* ;
 BhHI *yat* || N *ita svasthānam* || Bh om. *apy asmākam apy* || 17 N om.
'yam, having a deleted *yo* before *anartho* || NPMBh *athavā* for *atha* || 19
 N *vānaraḥ* || 20 M *'sti* for *'si* || N *grhīto siddhikālena* || N *palāti* || 21
 NΨPPrM *cakradharaḥ prāha* ; Hamb. MSS. and Bh with bh ||

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2 Bh *adhiṣṭāne* for *pure* || M *bhadrasenāma* || 3 Bh *ratnāvali* for *ratna-*
vatī || N om. *hartuṃ* and the following words to *hartuṃ* (excl.), l. 5 || 5
 Bh *surata°* for *tatsurata°* || 6 N *avasthānam paṃkajvarādibhir* || M
'jvarādir || 7 N *ātmanas* || 8 N *sakhi paścād ikā°* || 9 N *grhakṣe*
 for *yam* ; Bh om. *'yam* ; P om. all between *rākṣaso* and *vyacintayat*, l. 10 ||
 N om. *kiṃcid* || 10 N °*vidhātum* || 11 Pr *tathā 'thyah*, N *tayānyah* ||
 12 M *hituṃ* for *hartuṃ* || M *na śaktoti* || N om. *tat* || 13 Bh *asvarūpaṃ* ||
 N *aśvarūpaṃ kṛtvāśvarūpamadhyastho* || Bh *kṛtvā madhyastho*, H *kṛtvā madhyā-*
sthām, I *kṛtvā madhyasthām* || PrBh *nirīkṣye* || M om. *kiṃrūpaḥ* || N
kiṃprabhāśaś || NBh om. *saḥ* || 15 Pr *niśisamaye* || N *r aśvāgāre* for
grhe || 16 N om. *taṃ* || N *rākṣasāśvaśvabharataram* || 17 NBh
avalokya for *drṣṭvā* || In bh gloss on *khalīnam* : *cokaḍu* || ΨPPrM *mukhe*,
 om. *tan*. Hamb. MSS. and Bh with bhN || N *samārūṣṭaḥ* ; then again the
 same sentence with the readings *rākṣasāśvam* and *samārūḍhaḥ* || 18 Bh
 om. *nūnam* || N *eva* for *eṣa* || N *tuṣṭam* || 19 Pr *ko*, N *kośchān* for *kopān* ||
 M *abhāgataḥ* || 20 N *vicintayat* || M *cintayan aso* || ΨPPrM *'svāpaha-*
rakeṇa || N *sāśvātena* for *kaśā°* || 21 Bh ins. *taṃ* after *gatvā*, omitting it
 before *sthiri°* || Bh *khalīnākarsaṇāt* || 22 N om. *tad* || N *tat* for *tadā* ||
 23 bhNAΨPPrM *vegātivegaṃ*. Hamburg MSS. *vegāt vegam*, which was
 also the reading of some MS. previous to Bh, which has *vegāt gavagaṃ* for
vegāt vegam, Simpl. h and Bühler *vegād vegataram*. See above, p. 35 ||

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1 bh *tathā ca gaṇita°*, Bh *tajyathā agaṇita°* for *tathāvagaṇita°* ; N *tathāgaṇita-*
khalīnākarsaṇavākyāt cauraś || M *vairāś* for *cauraś* || 2 Bh *anena aśva°* for
etenāśva° || 3 N *pālām* || 4 Bh *tadā°* for *tatrā°* || 5 Pr *cintayati i°* ||
 Bh *'śvarūpo rākṣaso* || 6 M *vairopi* || Pr *vaṭaprahāram* || 7 NBh ins.
tau after *api* || 9 ΨPPrM *vane* for *vaṭe*, but in Ψ corr. to *vaṭe*, the inferior
 part of the vertical *n*-stroke being effaced, but still well visible, so that *ṭe*
 could possibly be read as *ṭhe*. The copyists of P and of the original of
 M evidently thought the original *akṣara* to be *ṭhe*, corrected subsequently
 to *ne* || 10 M *naśaṃtaṃ* || N om. *bhoḥ* || N *eva* || N *kīlaka°* for *alīka°* ||
 11 N *praṇasyati* || bhΨPMBh Hamb. MSS. *bhākṣōyam* ; PrA with us ||

N *bhaksyeyam mānuṣas* || ΨN *bhaksatām*, in Ψ corr. to our reading || 12
 Bh *svam rūpam* || N *skhalitagati nirvṛtaḥ*, BhHI *skhalitagatir* (H om. *r*)
nirvṛtaḥ || 13 Bh *upary upari vānarasya* || 14 N *laṅbhāyamāna°* || 15
 Bh ins. *taṃ* after 'pi || Bh *rākṣasād apy adhikaṃ*, N *bhaksastābhyadhikaṃ* ||
 16 Pr *ayuktavān* for *apy u°* || Bh om. *apy* || N *nirantarā*; Bh om. *nitarām* ||
 M *nimīltanayātā rdaṃtān* || 17 bhBh *nīḥpīḍayan*, NΨPPr Hamb. MSS.
nīḥpīḍayan, M *nīḥpīḍadrayan* || Pr *tiyati* for *tiṣṭhati* || Pr *ta* for *taṃ* || 18
 N *tathāsvarūpam*, Bh *tathāvastham* || NΨPPrM om. *enam* || 19 In the
 place of this śloka, Bh has only: *yādṛśi badanacchāyēti*, adding: *navamī*
kathā || N *drṣṭyāte* || N *vānaraḥ* || 20 N *gr̥hitepi likālena* || After
 this śloka ΨPPr add. 10 *kathēti* || || 21 M om. all between *punar* and
atra next line || 22 Bh *gacchāmi* for *anu°* || N *ava* for *atra* || M °*malam*
 for °*phalam* || 23 N *cakradharaḥ prāha* || Bh *bho kāraṇam* || N *trakā-*
raṇam || N *tayor* for *nayo*; M *nayo'ta vayo vā*; Bh *nayo'py anayo jāyate* ||
daivavaśāt || śi° || 24 M *devavaśā* || Pr *tr̥ṇam* for *nṛṇām* || Bh *nṛṇāpa-*
tiṣṭati; NPPr (not Ψ) *upatiṣṭati*, in Pr corr. to °*te* ||

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1 ΨPPrMBh *tristanī* [ΨP *stristanī*, Pr *stristanī*]: *rājakanyakā*; Hamb. MS:
 H with bhN (our text), I with the other MSS. || 2 Bh *yānti* || 3
 ΨPPrM *svaṛṇasiddha* || N *prāha* || 5 M *madhuraṃ* for *madhupuraṃ* ||
 N *tasya* for *tatra* || 6 Bh *attha* for *tasya*, inserting *tasya* after *kadācit* || M
kadāci stanī kanā || ΨP *stristanīm* || 7 ΨPPrM *jñātvā śrutvā ca* for *śrutvā* ||
 8 ΨPr (not P), N *ayam* || Pr *ya* for *yathā* || Bh *kaścid eva na* || After
chrutvā, N inserts the stanza: *yaḥ satataṃ paripreçhati | śṛṇoti satataṃ vā-*
kyam avadhārayati | tasya divākarakirane nilanīm vivarddhate | prajā || 9 bh
āha || N *etat jñāyate* || Bh *nyājyam* (for *nyāyyam*, and this a blunder for
anyāyyam) for *jñāyata* || N *iniṣṭakarīṇī* || 10 NΨPPr *stristanī* || N
rājakanyā || Pr *vrahmanāt*, N *brāhmaṇān* || Bh transp.: *āhūya vrahmaṇāḥ* ||
 Pr *prahṛvyā* || 11 PrBh om. *yataḥ*, but Pr *caḥ* for *ca* || 12 Pr *prṣṭa-*
kena || 13 Bh *rākṣasena gr°* || N *trastān* for *praśnān* || ΨP *purāḥ*, with
 2 after the stanza || 16 N *kasmimścid* || Pr *kutraci ranje* || N *caṇḍa-*
sarmā, M *caṇḍrakarmā* || Bh om. *nāma* || Bh ins. *tu* after *ekadā* || ΨPPrM
 ins. *ca* after *tena* || 17 Bh *vipraḥ* for *brāhmaṇaḥ* || After *brāhmaṇaḥ*,
 N inserts the śloka *aṃdhakaḥ kubjakaś caiva tristanī rājakanyakā | te trayo*
nyāyataḥ siddhāḥ sūnukūle vidhātari | 11. This is a variant of stanza 69 || N
samāhitāḥ || 18 N *bhayatrastam* for *bha° tam* || 19 N *kamalodarastu-*
darau, PrM *kamalodarasaudarau*; Bh *kamalakomalan* || 20 N *kathaya*, Pr
kathayam for *katham* || Bh om. *bhavataḥ* || 21 N *rākṣasa prāha* || N
arddhodvanam || Bh *na hi arddhodite 'ham kadāpi bhramim padbhayāṃ spr°*, HI:

na hi arddhoditēhaṃ kadāpi [I ta° for ka°] bhūmim padbhyaṃ sprśā[I adds m]-
mi; Pr a for api || 22 Bh om. me || N brāhmaṇa, om. 'py || Bh mokṣa-
syōpāyaṃ ||

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1 N tena for tato || N rakṣasābhikṣitaṃ || MBh om. bhoḥ || 2 ΨPM
devatārcanaṃ || N sarasān || 3 M ta for tāvat || Bh om. tvayā || N
nātaḥsthāt || 4 After tathānuṣṭhite, gloss. of bh ins. rākṣase || Bh ins. eṣa
before devārcana° (sic Bh) || NBh eva for eṣa || 5 Pr bhakṣayati || N
drutaṃ, Bh satvaram for drutataram || M tata drutaṃraṃ gatvā drutaram
gacchūmi || bh anudhvānapādo, Pr anuddhānapādan, Bh anuddhatapādo, H
amuddhatapādan, I amuddhatapādo || 6 NBh mama for me || Bh ins. pi
after rākṣaso || 7 Bh prṣtato, om. tat || 8 After iti, ΨPPrM add.
kathā || 12 ||, Bh daśamī kathā || flourish || 9 bh ins. tad after tasya ||
Bh vacam || Bh ākarṇya || Bh- viprā for brāhmaṇāḥ || 10 ΨPPr bho
vrāhmaṇāḥ stristanī || Bh mama || 11 Bh vā na hi for na vā || M to for
te || Bh te ūcuḥ || 12 ΨPPrM om. the first vā || M ca for the second
vā || Pr saḥ for sā || Bh kanyātra sā || 13 Bh bhaved bhartur vināśāya ||
Pr dināśāya || Pr °nidhānāya || ΨPPrM vā for ca || 14 Pr tvayā for yā ||
N yāmti || 15 N ins. ca after pitaram || N om. sā || Pr sādabhutaṃ for
sā drutaṃ || N nāgra || Bh śaṃsayah || 16 N meva for devaḥ || Bh yaḥ
for yadi || 17 N tatas for tat || Bh om. tat || N dattā || N niyojayi-
tavyēti, Bh niyoktavyēti || 18 N kāladvayā° || N transp.: bhavati kṛtā ||
Bh lokadvayavi° || Bh na for kṛtā || N om. tad || 19 N paṭaghoṣaṇam
āropayām āsa; Bh akārayat for ājñā° || 20 Bh yaḥ ko 'pi for aho ||
NΨP (not Pr) stristanīm || Pr rājñā || bh rājakanyakāṃ || Bh kanyāṃ for
rāja° || Bh om. yaḥ before pari° || 21 N karoti || Bh deśāt pravāsayati ||
N evaṃ ghoṣaṇāyāṃ || 22 Bh prabhūtaḥ kālōtitaḥ || NBh om. ca || Bh
udvāhate || 23 Bh guptasthānasthitā, N guptasthānaṃ sthitā, ΨPPrM gupta-
sthānaṃ saṃ° || bh yauvanam abhimukhi || M sājājñe, N jajñe || M sthi for
'sti || N om. ca ||

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1 N yaṣṭigrāhikujbas || M ṣaṣṭigrāhī || Bh kubjakaḥ || N tiṣṭati sahāyaḥ ||
NBh paṭaḥśabdāṃ || N taṃprayete, Bh maṃtrayataḥ || M syākyate, Bh
prchayate || Bh om. paṭaḥśaḥ || 2 Bh yataḥ for yadi || M kanyastā, Bh kanyā ||
3 Bh gacchati for vrajati || Bh kanyā° for kanyakā° || 4 Pr tataś ca for tad aśya ||
N dāridrotthakleśuparyanto; Bh dāridryotthasya keśasya (!) pa° || 6 Bh ladyā ||
7 Pr prāñāḥ taṃkaḥ || In bh, °taṃkaḥ has been corrected by corr. into °jaṃgaḥ ||
M prāñonāṃgapavana° || N vilāsi, Bh vilāsāḥ || 8 bh surugurunatiḥ, corr.

by cop. to *suragurunatiḥ*; M *guru°*, om. *sura* || 10 N °*tvā aṃdhakena* || NBh om. *āha ca* || 11 N *rājaputrain* || Pr *rājñam* for *rājñe* || 12 N *devapramāṇam* || Bh *rājā āha* || N om. *bhoḥ* || 14 bh PPr M *kuṣṭo*, N *kubjo*, A *kuṣṭa*. Cop. of bh deletes *o*—writing *कुष्ट*—without another correction. In Pr *kuṣṭo* has been corr. by cop. from *kuṣṭi*; Bh *kuṣṭi*; PPr *vāṃtyajo*, A *nāṃtyajo*, M *vāṃtyajyo*, all these MSS. om. *ṛya* || bh N *vān* for *vāpy* || 15 N *salakṣa* || N *viśeṣataḥ* || 16 N *rājadeśāntaram*; Bh *rājājñayā* for *rā°* *era* || After *era*, Ψ breaks off || M *puruṣair* for *rāja°* || N *gatvā* for *nītvā* || 17 Bh om. *tristānī* || 18 N *yānapānam*, Bh *yānapātre* || N ins. *sa kaivarttā* for *kai°* || N om. *bhoḥ* || 19 After *adhiṣṭhāne*, Bh *trayo 'pi mokṭaryā* for *sa 'yam a° dhā°* || N *gatvā* for *nītvā* || M *ādhyo* for *andho* || 20 After °*nuṣṭhite* Bh: *te grham mūlyenāḍāya*, &c., l. 21 || M *ārādya* for *āsādya* || 21 P *adhaḥ* for *andhaḥ* || 22 Bh *kubjakah* || 23 PPr *stristanī* || bh *sa*, corr. to *saha* by corr. || Pr *vilagnāḥ*, PM *vilagnā* for *vinasṭā* || NBh om. *ca* || 24 M *dyaṃ* for *yady ayam* ||

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1 Pr *kāle* || Pr *na yātaḥ* for *nayāvaḥ* || N transp.: *yena viṣam* || N om. *tad* || 2 Bh *yena tathā amuṣ*, *thā a* being written by a later hand on some effaced akṣara || *mṛta* (for *mṛtaḥ*) written in bh by corr. on a blank left free by cop. || 3 Bh *tam ādāya* || M *pradṛṣṭamanāḥ* || Bh *grham* || 4 Bh *āgatya* || N *m* for *tām* || M *labdhvā* for *labdho* || *kṛṣṇasarpah tad enam* written in bh by corr. on a blank left free by cop. || 5 M °*vasubhiḥ* || Bh *gatanetrāya* || 6 N *kathayi*, Bh *miṣeṇa* for *kathayitvā* || Bh *prayaccha* || bh *saṃ*; then *prayaccha* *yena drāk*, written by corr. on a blank left free by cop., who continues *g vipadya* (corr. adds *ta*) *iti* || 7 N *hṛdamārggaṃ* || bh *pratisthitāḥ*, NBh *prasthitāḥ* for *prati pra°* || N *sopi tam kr°* || 8 bh *khaṃdikṛtya . . . svasthālyāṃ*, the blank being filled in by corr. with *sarvaṃ* || Bh *sthālyāṃ*, omitting *satakra* || N *culhīmastakam* || 9 N *svagrham*, Bh *sva* for *svayaṃ* || bh °*vyākulitayā*, N *grhavyāpārākulatayā* || Pr *praśrayam*, om. *sa* || Pr *iham* for *īdam* || 10 N *tavābhiṣṭān* || Bh *matsyān āniya*, °*n ā°* being written as one syllable and *virāma* being added under *nā* || N *pacati* || 11 M *a* for *aham* || N *grhavyāpāratarāṃ* || Bh *bhavān* for *tvam* || 12 N om. *darvīm* || N *pracalaya*, Bh *pracālayatu* || Bh *hṛṣṭamanāḥ* || 13 PPr *sprkvaṇī*, M *syṛkka-ṇīm*. Gloss. in bh: *jībhehoḍa(?)cāṭeche* || Bh *pralihan* || N om. *darvīm* || Bh *darvīm ādāya tān* || N *samādāya* || N *tāvat* for *tān* || Bh *cālayitum ārabdaḥ* || P *prayālayitum*, N *pracalayitum* || 14 N *ārādhabaḥ* || Bh *tān atha cālayito* || N *pracalayato* || Bh *viṣagarbheṇa bāpṇeṇa* || 15 Bh *maṃda-maṃdam* for *śanaiḥ śa°* || bh M *agalata*, Hamb. MSS. and PPr with us || N *agamat*; Bh *aga[hole]t*; A *amalata*, a misreading for *agalata* with following *daṇḍa* || N *ava* for *eva* || N ins. *kṣaṇam* after *guṇam* || 16 N *manvamāno*

vā vi° ॥ In bh gloss on *bāṣpa°*: *bāpha* ॥ Bh *vāppagrahaṇam* ॥ PrN *spṛṣṭa-drṣṭir* ॥ 17 P *paśapaṃti* for *paśyati* ॥ N *sthālyamadhye* ॥ Bh transp.: *kevalāni kṛṣṇa°* ॥ 18 N om. *tato* and the following words to *tat* (l. 19) excl. ॥ Bh *tato 'cintayat* ॥ P *maśyāmiṣam*, Bh *matsyamāṃsam* ॥ 19 Bh *tan na jānāmi tristanyāś ce'idaṃ samyak kiṃ vā* ॥ 20 N *tristanyaiś*, Pr *strimstanyāś* ॥ 21 N *madvāprāyaika upakrāmāyemaṃ* ॥ Bh *madvadhāya prakramo* ॥ N *athānyasya* ॥ NBh om. *vā* ॥ 22 Bh om. *sa*; PPrM *saṃ* for *sa* ॥ N *nigrahayan*, Bh *gopāyan* for *nigūhayann* ॥ 23 N *ālīṅgya cumbanādibhiḥ* ॥

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1 NBh *apaśyat* ॥ Bh ins. *anirīkṣyamāṇa iva* before *saṃpāṇ* ॥ 2 N *śarīrabalaṃ samīkṣya masta°* ॥ Bh *°rthyā...stakopari pari°*. A later hand writes *śasya* on the blank, where one akṣara has been worn off ॥ Pr *°sāmarthyās tanmastakopari* ॥ 3 bhPrA *paribhramya*, P *paribhrammya*, M *bhramya* ॥ N *ca* for *taṃ*; PPrBh om. *taṃ* ॥ M *ttistanīm hṛdaye*, Bh *tristanīhṛdayasya* ॥ N *atādayat* ॥ bhPPrA *kubjakaśarīre pra°* ॥ 4 bh *ṭṭīyaḥ stano* ॥ Bh (later hand writing on some effaced akṣara) *ti* for *'ntaḥ* ॥ Bh *prṣṭadeśe ca stanaśparsāt kubjaḥ saralatām gataḥ*; N *prṣṭadeśe ca stana-sprṣṭāt* ॥ PPrM *prṣṭapradeśaḥ stana°*, but in Pr, *ḥ* added over the line by cop. ॥ N *kubjaḥ*, PPrM *kubjakasya* ॥ 5 NPPrMBh *saratatām*; but Hamburg MSS. with bh ॥ 6 PPr *kubjakaś caivēti* ॥ PPrM add *kathā*, 11, Bh *ekādaśamī kathā* ॥ N *suvarṇasiddhāḥa* ॥ 7 NBh *uktam* for *abhihitam* ॥ N *daivākūlatayā*; Pr *deva°* ॥ 8 N *āpadyate* ॥ 9 *tyājyō* has been lost in Bh by a hole, after which the MS. has *ḥ* ॥; Pr *tyājyō* for *tyājyaḥ* ॥ NBh *madvākyaṃ* ॥ Bh *akurvato* ॥ 10 bhPPrM *suvarṇa* (Pr *°rṇa°* for *°rṇa°*) *siddha* (new line in bh) *m anujñāya*. ANBh with us, but in Bh *taṃ* and part of *nu* worn off ॥ 11 PBh *nivṛttaḥ* (Bh om. *ḥ*) for *prati°* ॥ bh flourish before *iti* ॥ N om. *iti* ॥ After *iti*, Bh ins. *dvādaśamī kathā* ॥ 12 A *saṃātha* for *saṃāptaṃ* ॥ In Bh, *par* worn off ॥ bhA *aparīkṣākāritā* ॥ NBh *aparīkṣitakāritam* ॥ PM *ādyah ślokaḥ* ॥ 13 In the place of this śloka N has only *kudṛṣṭaṃ kuparijñātam iti*, Bh *kudṛṣṭaṃ kuparijñātaṃ cēti* ॥ Bh om. the rest of the text. In its place N has: *saṃāptoyam gramthaḥ* ॥ ॥ *iti śrīviṣṇuśarmaviḥ[ffv]racitaṃ paṃcākhyānaṃ saṃāptaṃ* ॥ As to the copyists' colophons of N and Bh, cp. the end of the 'Variants' ॥ A has all the stanzas of the *praśasti*; I give all its readings. A *kudṛṣṇam* ॥ 14 A *ta bhareṇa* ॥ After *kṛtaṃ*, PPrM ins.: *evaṃ kathā 77 sūktāni ca* ॥ 646 ॥ A 119 for 5 ॥ 15 bhPPr *paṃcataṃtrāparanāparanāmakaṃ*; A with us ॥ 16 A *°yuktām* ॥ M *viṣṇu°*, om. *śrī* ॥ 17 M *parakāraḥ* ॥ A *joyeta* ॥ 18 PPrM om. all between stanzas 1 and 7 ॥ 26 bh *°prabhu°* for *°prabha°* ॥ A *°camḍraprabha*, then an unfinished *pta*, then *sūrivṛdhaḥ* ॥

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1 A *kkacana* || A °bhogi for °yogi || 2 bh A *samasti vi°* || 3 A *rohini°* for *manmattha°*, and °viśeṣasya || 4 bh *lakṣma*, A *lakṣmīh* || 7 bh °madā° for °padā°; A with us || 8 In the place of *siktā mayā*, bh has a blank filled in by corr. with *saṃprāpya bhū*, and *mi* written on the superior margin || 9 A *paṭ* for *ṣaṭ* || In P, *tāni ca* and part of *gram* are lost by a hole || 10 Pr *gaṇita* || M *ślokaśamkhyā* 3 || 11 Stanza 8 is missing in bhPPrM || In A this line runs thus: *caṇḍramuniḍānacandire varṣe kārṭtikasitadvitīyāyām*; our text gives the reading of $\Pi^1\Pi^2\Pi^3$ ($\Pi^2\Pi^3$ °vāṇa° for °bāṇa°; $\Pi^1\Pi^2\Pi^3$ °varṣai) || 12 $\Pi^1\Pi^2\Pi^3$ om. °dhiṣṭhito, reading *vudhaih*. Between *pratiṣṭhito* and *vudhaih* Π^2 ins. *trāiva śāstram iti su* ||

The COPYISTS' COLOPHONS of our MSS. run thus:—bh: *iti paṃcamam ākhyānakam samāptam* || flourish || || *saṃvat 1468 varṣe mārggaśirṣamāse śukla-pakṣe dvādaśi dine adyēha śrīVīramagrāme mahārājādhirājāśrīKāhnaḍadevaviṣayarājye amātyaMahāṃśaśāpratipattau SatyapurajñātiyaVā*(corrected from *Josī*, and with an *i* inserted before *vā*)*ḍījanārddanasya bhrātṛJosiharadevasya vinodāya śrīGauḍajñātiyaMahāṃkesavasutaMahāṃgopālena paṃcākhyānakam nāma nītiśāstram lilikhe* || flourish || *iti paṃcākhyānakam nītiśāstram samāptam* || flourish || || *śivam astu sarvajagatu* || || *lekhakapaṭhakayoḥ śivam* || flourish || *yāval lavaṇa-samudro yāvan nakṣatramamḍito meruḥ* | *yāvac caṇḍrādityau tāvad idam pustakam jayatu* || 1 || || flourish || || || N: *saṃvat 1855 varṣe śāke 1720 pravarttamāne karttika śu[śu corr. by cop. to va]di 8 gurau lipi śubham* | *Mahāṃdhapurānivasinā śrīGauḍajñātiyaddave KāśināthātmajaHarinamḍākhyena liṣitoyam* [corr. by cop. to *liṣitam*] *śubham* | *aparam pustakam vikṣya śodhanīyam sadā budhaiḥ* | *hinādlikair svarair varṇair asmākam dūṣaṇam na hi* | 1 | *trīṇy āhur avadānāni gūvaḥ pṛthvī sarasvatī* | *narakād uddharanti ete japavāpanadohanāt* | 2 | *svārtham parārtham ca likhitoḥ gramthaḥ* || || śrī || || || A: *iti paṃcākhyānakam samāptam* || *Śivasumḍareṇa likhitam* || *saṃvat 1574 varṣe āsovadi 9 sukre* || P: *yādṛsam pustake dṛṣṭam* | *tādṛsam likṣitam mayā* | *yadi śuddham aśuddham vā mama doṣo na diyate* || 3 | *bhagnaprṣṭikaṭagrīvā* | *baddhadṛṣṭir adhomukham* | *kaṣṭena likṣitam śāstram* | *yatnena paripālayet* || 4 || *saṃvat 1537 varṣe prathama āṣāḍhavadī* | 1 | *bhaume pustikā lakṣitam* || *śubham bhavatu* || *prathame kathā 29* || *dvitīye 7* || *trītiye 15* || *caturthe 12* || *pañcame 12* || *evam kārā kathā 75* || flourish || *prathame śūktā 388* || *dvitīye śūktā 84* || *trītiye śūktā 67* || *caturthe śūktā 51* || *pañcame śūktā 56* || *evam kārā śūktā 646* || flourish || *śubham bhavatu* || M: *kathā 29* | 7 | 15 | 12 | *evam 75* [cp. colophon of P] *śūktā 388* || 51 | 56 || *śrī emcam* [for *evam*] 646 | *śrī* || || flourish || *śrīh* || || flourish || || || Pr has no colophon || Bh: *śivam astu sarvajagataś cēti* || *śrisaṃghaś* | *ciraṃ nandiyāt* || *śrībhaḡavatitripurā mama manīṣitam* || *yī(?)ya(?)rttu* || *khalāḥ vilayam yāmtu* ||

āciram tiṣṭatu pustamkaṃ ॥ 28 flourishes ॥ *Muparāgakalasaparvanātha* ॥ ॥ Φ :
iti pañcākhyānam samāptam iti ॥ flourish ॥ ॥ *saṃvat 1661 varṣe jyeṣṭhamāse*
śuklapakṣe 2 dvitīyāyāṃ tithau guruvāre śrīVikramapuramādhye liṣatam idaṃ
 ॥ flourish ॥ *rājādhirājaśrīRāyasithajīvijayarājye* ॥ flourish ॥ ॥ *yādṛśam pusta-*
kaṃ dṛṣṭvā ॥ *tādṛśam liṣatam mayā* ॥ *yadi śum aśuddham vā* ॥ *mama doṣo na diyate*
 ॥ 1 ॥ flourish ॥ *śubham bhavatuḥ* ॥ ॥ *kalyāṇam astu* ॥ ॥ flourish ॥ ॥

bhN,A,PPrM; Simpl.Bh

INDEX OF STANZAS

In the following Index, complete references are given to the text, printed in IOS., vol. II, and to the edition of the *textus simplicior* (Simpl.) of the Pañcatantra by Kielhorn and Bühler. Occasional references are given to the same text as contained in the Hamburg MSS. (HI). *Kathāsaṃgraha*-stanzas are marked with an asterisk, *ākhyāna*-stanzas with a dagger.

- akāraṇāvīṣkṛtavairadūruṇūd* I. 275.
**akālacaryā viṣamā ca goṣṭhi* I. 280.
akulino 'pi mūrkhō 'pi I. 111. Simpl.
 I. 148.
akṛtyāgamahimnā Simpl. II. 69.
akṛte 'py udyame pumsām II. 61. Simpl.
 II. 74.
akṛtyam naiva kṛtyam syāt IV. 36.
 Simpl. IV. 40.
akṛtyam manyate kṛtyam II. 148. Simpl.
 II. 144.
akṛtvā pauruṣam yā śriḥ IV. 66. Simpl.
 III. 147; IV. 118.
akṛpanam aśaṭham acapalaṃ II. 114.
akleśād iva cintitam Simpl. III I. 8.
agamyān yaḥ pumān yāti Simpl. I. 370.
agnihotrāphalā vedāḥ II. 150. Simpl.
 II. 147.
aghaṭitaḥ ghaṭitam ghaṭayati II. 155.
ajā iva prajā mohād I. 177. Simpl. I.
 219.
ajātamṛtamūrkhēbhyo Intr. 2. Simpl.
 Intr. 2.
ajādhūlir iva trastair Simpl. II. 100.
ajām iva prajāṃ mohād, see *ajā iva*.
ajñātavivadhāsāra° Simpl. III. 41.
ajñātāḥ puruṣā yasya Simpl. III. 159.
ajñānāj jñānato vāpi II. 175. Simpl.
 II. 169.
ata eva nīpiyate 'dharo, see *madhu*
tiṣṭhati vāci yoṣitām.
ata eva hi vāñchanti IV. 38. Simpl.
 IV. 42.
**atitṛṣṇā na kartavyā* II. 59. Simpl.
 II. 73, 77.
**atiloḥho na kartavyo* V. 15. Simpl.
 V. 22.
atisaṃcayalubdhānām II. 128.
atitalābhasya ca rakṣaṇārthaṃ Simpl. II.
 182.
attum vāñchati śāmbhavo Simpl. I.
 159.
atyacchenāviruddhena, see *antaḥsthenā°*.
atyādaro bhaved yatra I. 408. Simpl.
 I. 413.
atyucchrute mantriṇi pāṛthive vā° I. 221.
atyutkaṭe ca raudre ca, see *apy utkaṭe*.
†atha kṛṣṇā diśaḥ sarvā III. 125.
†atha tasya taroḥ skandhe III. 128.
atha ye saṃhalā vṛkṣāḥ III. 46. Simpl.
 III. 59.
adeśakālaḥjñam anāyatikṣamaṃ III. 100.
 Simpl. III. 112.
†adyaprabhṛti dehaṃ svaṃ III. 155.
adhano dātukāmo 'pi Simpl. II. 102.
adhigataparamārthān paṇḍitān I. 73.
adhīte ya idaṃ nityam Simpl. Intr. 6.
 see *yo 'traṭṭat paṭṭhati nityam*.
adhodṣṭir bhavet kṛtvā, see *kāmpamānam*
adho 'vekṣi.
adhyardhād yojanaśatād, see *sapādād*.
anantapāraṃ kila śabdaśāstraṃ Intr. 4,
 Simpl. Intr. 5.
anabhijño guṇānām yo I. 61. Simpl. I.
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anarthitvān manusyaṇām Simpl. I. 142.

- †*anāgatam yaḥ kurute sa śobhate III.
194. Simpl. III. 164, 166.
- †anāgatam bhayaṃ dr̥ṣṭvā II. 10.
- *anāgatavatīm cintām V. 53. Simpl.
V. 71, 72.
- *anāgatavidhātā ca I. 326. Simpl. I.
318.
- anādiṣṭo 'pi bhūpasya Simpl. I. 88.
- anārambho manusyaṇām, see anārambho
hi kāryāṇām.
- anārambho hi kāryāṇām III. 114.
- anāvṛṣṭihate deśe Simpl. II. 53.
- anicchato 'pi duḥkḥāni II. 156.
- anindyaṃ api nindanti Simpl. II. 156.
- anīyuktā hi sāvīye, see anīyuktā hi
sāvīye.
- anirvedaḥ śriyo mūlaṃ I. 332. Simpl.
I. 329.
- anīscitair adhyavasāyabhirubhiḥ III.
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- anīṣṭaḥ kanyakāyā yo Simpl. IV. 73
(not in HI).
- anīyuktā hi sāvīye I. 219.
- anūdā mandire yasya Simpl. IV. 67.
- anṛtaṃ satyaṃ ity āhuḥ Simpl. I. 186.
- anṛtaṃ sāhasaṃ māyā I. 143. Simpl.
I. 195.
- anekadoṣaduṣṭo 'pi I. 227. Simpl. I.
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- anekayuddhaviḥ I. 8. Simpl. III.
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- anena sidhyati hy etan I. 324.
- antaḥpuracaraiḥ sārḍhaṃ I. 40. Simpl.
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- antargūḍhabhujamgamam I. 356. Simpl.
I. 375.
- antarlinabhujaṃgamam, see antargūḍha°.
- antar viṣamayā hy etā I. 150. Simpl.
I. 196; Simpl. (not HI) IV. 87.
- antaḥsārair akuṭilaiḥ I. 96.
- antaḥsthenāviruldhena IV. 63. Simpl.
III. 140; IV. 112.
- antyajo 'pi yadā sākṣi I. 392. Simpl. I.
404.
- antyāvasthāgato 'pi Simpl. IV. 110.
- antyāvastho 'pi budho I. 424.
- *andhakaḥ kubjakaś caiva V. 69. Simpl.
V. 91, 100.
- †andho vā badhiro vātha V. 74. Simpl.
V. 98.
- anyathā sāstragarbhīnyā II. 157.
- anyapratāpam āsāḍya Simpl. I. 107.
- apakāriṣu mā pāpaṃ I. 164.
- apamānaṃ puraskṛtya Simpl. HI, III.
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- *aparīkṣitaṃ na kartavyaṃ V. 13.
Simpl. V. 18.
- apavādo bhaved yena I. 174.
- apasārasamāyuktaṃ III. 110. Simpl.
III. 120.
- apāyasaṃdarśanaḥ vipattim I. 47.
Simpl. I. 61.
- api kāpuruṣo bhītaḥ I. 112. Simpl. I.
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- api kāpuruṣo mārge Simpl. V. 104, 106.
- api putrakalatrair vā Simpl. I. 357.
- api prāṇasamān īṣṭān III. 111. Simpl.
III. 121.
- api brahmavadham kṛtvā Simpl. I. 275.
- api mandatvam āpanno Simpl. II. 167.
- api vīryotkataḥ śatrur Simpl. III. 136.
- api sūtreṣu kuśalā Simpl. V. 40, 43.
- api saṃpūrṇatāyuktaḥ, see saṃpūrṇenāpi
kartavyaṃ.
- api saṃmānasaṃyuktāḥ I. 115. Simpl.
I. 153.
- api sthānuvad āsīnaḥ Simpl. I. 49.
- api syāt pīṭhā vairi Simpl. III. 143.
- api svalpataram kāryaṃ Simpl. I. 98.
- api svalpam asatyaṃ yaḥ I. 91. Simpl.
I. 119.
- aputrasya grhaṃ śūnyaṃ, see śūnyaṃ
aputrasya grhaṃ.
- apūjito 'tithir yasya IV. 5.
- apūjyā yatra pūjyante III. 173.
- apṛṣṭas tasya tad brūyād I. 49.
- apṛṣṭenāpi vaktavyaṃ III. 3. Simpl.
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- apṛṣṭo 'trāpradhāno yo* Simpl. I. 32.
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arthārthi yāni kaṣṭhāni Simpl. II. 119.
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arthena balavān sarvo II. 69. Simpl. II. 83.
arthebhyo 'pi hi vṛddhebhyaḥ Simpl. I. 6.
arthair arthā nibadhyante I. 3.
alaktako yathā rakto Simpl. I. 145.
alpe ca guṇāḥ, see *svalpe 'pi guṇāḥ*.
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avaśyaṃ pitur ācāraṃ, see *yo 'vaśyaṃ pitur*.
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aśocyāñīha bhūtāni I. 337. Simpl. I. 334.

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ākheṭakam vṛthākleśam Simpl. I. 388.
ākheṭakasya dharmena Simpl. I. 129.
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āgataḥ vighrahaḥ drṣtvā Simpl. III. 22.
āgataś ca gataś caiva IV. 32. Simpl. IV. 31, 36.
ātura vyasane prāpte Simpl. V. 41.
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ātmavargaḥ parityajya, see *tyaktāś cā-bhyantarā yena*.
ādāv atyupacāracātvīnaya° I. 286.
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ādau citte tataḥ kāye I. 126. Simpl. I. 166.
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ādau sāma prayoktavyaḥ, see *sāmnaī-vāda*.
āpatkāle tu samprāpte Simpl. II. 112.
āpadaḥ prāpnuyāt svāmī I. 300. Simpl. I. 292.
āpadarthe dhanam rakṣed Simpl. I. 356; III. 86.
āpadi yenāpakṛtaḥ, faulty reading for *āpadi yenōpa°*, q. v.
āpadi yenōpakṛtaḥ I. 339; IV. 15. Simpl. I. 336; IV. 16.
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āyāti khalitaiḥ pādair I. 152. Simpl. I. 198.
āyāsaśatalabdhasya II. 126.
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āsannam eva nṛpatir I. 28. Simpl. I. 35.
āstām tāvat kim anyena IV. 48. Simpl. IV. 90.
āharann api na svastho I. 265.
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icchati śati sahasraḥ V. 62. Simpl. V. 82.
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iha loke hi dhaninām Simpl. I. 5.
īśvarā bhūridānena II. 56. Simpl. II. 67.
ukto bhavati yaḥ pūrvam I. 238. Simpl. I. 244, 422.

- ucchedyam api vidvāṃso* III. 53. Simpl.
 III. 63, 145.
utkṣipya tittibhaḥ pādaḥ I. 329. Simpl.
 I. 314. Cp. *svacittakalpito garvaḥ*.
**uttamaṃ praṇipātena* IV. 61. Simpl.
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uddhrteṣv api śastreṣu III. 79.
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udyamena vinā rājan Simpl. II. 132.
udyamena hi sidhyanti II. 139. Simpl.
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upakāriṣu yaḥ sādhuḥ IV. 60. Simpl.
 I. 247; IV. 108.
upadeśapradātṛṇām IV. 59. Simpl. IV.
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**upadeśo na dātavyo* IV. 55. Simpl.
 I. 390; IV. 97, 101.
upadeśo hi mūrkhāṇām Simpl. I. 389.
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upaviṣṭaḥ sabhāmadhye Simpl. III. 109.
**upāyaṃ cintayed vidvān* I. 393. Simpl.
 I. 406.
upāyānām ca sarveṣām Simpl. I. 12.
upāyena jayo yādr̥g Simpl. I. 209.
**upāyena hi tat kuryād* I. 159. Simpl.
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upārjitānām arthānām I. 2. Simpl. II.
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upekṣitaḥ kṣīṇabalo 'pi śatruḥ Simpl. I.
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ṛṇaśeṣam agniśeṣam III. 219. Simpl.
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ṛtumatyām tu tiṣṭhantyaṃ III. 187.
ekam hanyān na vā hanyād Simpl. I.
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eka eva hitārthāya III. 70. Simpl. III.
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ekam nāma jādātmakasya I. 206.
ekam aśvānṛte hanti, see *pañca paśvanṛte*
hanti.
ekam utkaṇṭhayā vyāptam I. 199.
ekam bhūmipatiḥ karoti I. 223. Simpl.
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ekasthāne prasūte vāg, see *ekā prasūyate*
mātā.
ekasya karma saṃvikṣya Simpl. I. 342.
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ekeṣām vāci śukavad anyeṣām Simpl. I.
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- **ekodarāḥ prthaggrīvā* II. 6. Simpl. V. 101, 102.
eko 'pi ko 'pi sevya yaḥ III. 62.
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etadarthe kulinānām I. 305. Simpl. I. 297.
etāḥ svārthaparā nāryaḥ V. 50. Simpl. V. 65.
etā hasanti ca rudanti ca I. 148. Simpl. I. 192.
eraṇḍabhiṇḍārkanalaiḥ Simpl. I. 96.
†evaṃ vilapya bahuśaḥ III. 161.
evaṃ ca bhāṣate lokaś Simpl. V. 20.
evaṃ jñātvā narendreṇa Simpl. I. 84.
†evaṃ ukṭvā sa'dharmātmā III. 150.
evaṃ manuṣyam apy ekaṃ III. 47. Simpl. III. 55.
†eṣa śākunikaḥ śete III. 136.
ehy āgaccha samāviśāsanam II. 48. Simpl. I. 253; II. 60.
aiśvaryavanto 'pi hi nirdhanās te II. 164.
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kaccid aṣṭādaśānyeṣu, see *ripor aṣṭādaśāitāni*.
kaṇṭakasya ca bhagnasya I. 222.
kathānvitam satkavi° Praśasti I.
kanakabhūṣaṇasaṃgrahaṇocito I. 63. Simpl. I. 75.
kapinām vasayāśvānām V. 59. Simpl. V. 79.
†kapotadevā sury āsa, vol. xii, p. 49 ff.
kaṇalamadhūnas tyaktvā I. 290.
kampamānam adho'vekṣi I. 153. Simpl. I. 199.
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karṇaviṣeṇa ca bhagnaḥ Simpl. I. 303.
kartavyaḥ pratidivasam prasannacittaiḥ II. 160.
kartavyam eva kartavyam I. 426.
**kartavyāṇy eva mitrāṇi* II. 169.
kalahāntāni harmyāṇi V. 57. Simpl. V. 76.
kalpayati yena vṛttiṃ I. 48.
†kaścit kṣudrasamācāraḥ III. 121.
kākamāṃsam tathōcchiṣṭam I. 302. Simpl. I. 294.
kāke śaucam dyūtakāreṣu satyam I. 110. Simpl. I. 147.
kāce maṇir maṇau kāco Simpl. I. 77.
kāmavyājam upetya, reading of Simpl. HI for *dhyānavyājam u°*.
kāyaḥ saṃnihitāpāyaḥ II. 194. Simpl. II. 177.
kāraṇān mitratām eti II. 26. Simpl. II. 31.
kāruṇyam saṃvibhāgaś ca II. 20. Simpl. II. 24.
kārkaśyam stanayor dr̥śos I. 147. Simpl. I. 190.
kārttike vātha caitre ca III. 31. Simpl. III. 38.
kāryasyāpekṣayā bhuktaṃ Simpl. III. 173.
kāryākāryam anāryair I. 234.
kāryāṇy arthāvamardena I. 224.
kāryāṇy uttamadaṇḍasāhasaphalāny I. 357. Simpl. I. 376.
kālāḥ saṃnihitāpāyaḥ, see *kāyaḥ saṃ°*.
kālātikramaṇam vṛtter I. 116. Simpl. I. 154.
kālindyāḥ pulinendranīla° I. 293.
kāle yathāvad adhigata° I. 27.
kālo hi sakṛd abhyeti III. 117.
kāvyaśōstravinodena II. 171.
kāśi vivarjayec cauryam V. 38. Simpl. V. 52.
kiṃ śakyam sumatimatāpi tatra II. 176.
kim aśakyam buddhimatām I. 184.
kiṃ kariṣyati pāṇḍityam I. 384. Simpl. I. 394.
kiṃ karoty eva pāṇḍityam, see *kiṃ kariṣyati*.

- †*kiṃ krandasi nirākraṇḍa* IV. 27. Simpl. IV. 29.
kiṃ gajena prabhinnena I. 231.
kiṃ candanaiḥ sakarpūrais II. 45. Simpl. II. 55.
kiṃ cintitena bahunā II. 153.
kiṃ tayā kriyate dhenvā Introd. 3. Simpl. Introd. 4.
kiṃ tayā kriyate lakṣmyā Simpl. II. 134; V. 37.
kiṃ tena jātu jātena Simpl. I. 26.
kiṃ pauraṣaṇ rakṣati yena II. 167.
kiṃ bhaktenāsamarthena I. 72. Simpl. I. 97.
kiṃ bhāṣitena guruṇā I. 322.
kirīṭamanicitreṣu Simpl. III. 150.
†*kukṛtaṃ kuparijñātaṃ* V. 12. Cp. *kudrṣṭaṃ ku°*.
**kudrṣṭaṃ kuparijñātaṃ* V. 1. Simpl. V. 1, 17. Cp. *kukṛtaṃ ku°*.
kuputro 'pi bhavet puṃsām V. 14. Simpl. V. 19.
kubjasya kīṭakhātasya II. 84. Simpl. II. 89.
kurvanti tāvat prathamam Simpl. I. 193.
kurvaṇ api vyalikāni, see *anekadoṣaduṣṭo pi*.
kurvaṇ hi vaitasiṃ vṛttim, see *kramāt vaitasa°*.
kulaṃ ca śīlaṃ ca III. 191. Simpl. IV. 71.
kulapatanaṃ janagarhām I. 135. Simpl. I. 176.
kūṭalekhyair dhanotsargair Simpl. III. 138.
kūrmasaṃkocaṃ āsādyā III. 17. Simpl. III. 21.
kṛtaniścayino vandyās II. 146. Simpl. II. 142.
kṛtaśatam asatsu naṣṭaṃ I. 243.
kṛtāntapāśabaddhānām II. 4. Simpl. II. 5, 172; III. 169.
kṛtāntavihitaṃ karma I. 380.
kṛtā bhikṣā rekair vitarati Simpl. I. 11 (om. HI).
kṛti kasya budhaḥ ko 'tra, see *tasyāḥ kṛte*.
kṛte pratikṛtaṃ kuryād V. 64. Simpl. V. 84.
**kṛte viniścaye puṃsām* I. 196.
kṛtyaṃ devadvijātinām III. 55. Simpl. III. 65.
kṛtyākṛtyaṃ na manyeta Simpl. I. 277.
kṛtrimam nāsam āyāti II. 25. Simpl. II. 30.
kṛtvā kṛtyavidas tirthair Simpl. III. 71.
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yuktam pra°.

†*tatra taptvā tapo ghoram* vol. xii,
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tanavo 'py āyatā nityam Simpl. II. 7.

†*tapas tepe tato varṣa°* vol. xii, p. 46.

tayā gavā kim, see *kim tayā kriyate*.

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†*tasmāt traṃ dveṣam utsrjya* III. 140.

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- tāvat syāt suprasannāsyas*, see *tāvad eva pradhānam syāt*.
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**śrūyate hi kapotena* III. 120.
śreyah puṣpaphalaṃ vṛkṣād III. 91. Simpl. III. 99.
śreṣṭhebhyaḥ sadṛṣebhyaś ca III. 189.
ślāghyaḥ sa eko bhuvī II. 166.
ślesmāśru bāndhavair muktaṃ I. 338. Simpl. I. 335.
śvānakurkūṭacāṇḍālāḥ III. 105. Simpl. III. 115.
svetaṃ padaṃ śirasi yat III. 168. Simpl. IV. 77.
ṣaṭkarṇo bhidyate mantraś Simpl. I. 99.
ṣaḍakṣareṇa mantreṇa I. 128. Simpl. I. 168.
ṣaḍ imān puruṣo jahyād III. 64. Simpl. III. 74.
saṃrohatīṣuṇā viddhaṃ, see *rohati sāya-kaviddhaṃ*.
†saṃhatās tu harantīme II. 7. Cp. *jālam ādāya gacchanti*.
sakalārthaśāstrasāraṃ Introd. I. Simpl. Introd. 1 (H 4, om. I).

- sakṛj jalpanti rājānaḥ* I. 379.
sakṛt kandukapātam hi II. 132. Simpl.
 II, II. 140.
sakṛl api dṛṣṭvā puruṣam II. 65. Simpl.
 II. 79.
sakṛl uktam na gṛhṇāti Simpl. II.
 165.
sakṛl duṣṭam ca yo mitram II. 27; IV.
 13. Simpl. II. 32; IV. 14.
sakṛl duṣṭam apīṣṭam yaḥ, see *sakṛl*
duṣṭam ca yo mitram.
sakhyam saṁtapadinam bho II. 36. Simpl.
 II. 43.
†sa gatvāṅgārakarmāntam III. 144.
saṁkṣepāt kathyate dharmo III. 93.
 Simpl. III. 102.
saṁgatāni subaddhāni II. 197.
saṁgrāme praharaṇasaṁkate II. 129.
saṁghātavān yathā veṇur, see *saṁpā-*
tarān ya°.
sa ca nṛpatīs te sacivās III. 234.
saṁcarantīha pāpāni Simpl. IV. 64.
satām vacanam ādiṣṭam Simpl. IV. 104,
 105.
satām matim atikramya I. 232.
satkṛtās ca kṛtārthās ca Simpl. III.
 158.
satpātram mahati śraddhā II. 58.
 Simpl. II. 72.
satyadharmavilīnena, see *dharmasatya°*.
satyam dhane na mama nāśagate II.
 192.
satyam parityajati V. 28. Simpl. V. 27.
satyādhyo, see *sannyāyo dhārmikāś*
cādhyo.
satyānṛtā ca parusā priyavādīnī ca I.
 432. Simpl. I. 425.
satyāryadhārmikān, see *sannyāyo dhār-*
mikāś cādhyo.
sadaśād yojanaśatāt, see *sapādād yojā°*.
sadācāreṣu bhṛtyeṣu II. 19. Simpl.
 II. 23.
sadādūnaḥ parikṣiṇaḥ Simpl. II. 70.
sadā bhṛtyāparūdhenā I. 348.
sadāmandamadasyandi° I. 7.
sadṛśam cecṣate svasyāḥ I. 412.
sadāivāpadgato rājā I. 89. Simpl. I.
 117.
sadbhikḥ saṁbodhyamāno 'pi Simpl. IV.
 55.
sadhana iti ko madas te II. 124.
†sa nininda kilātmānam III. 149.
santa eva satām nityam II. 165.
saṁtaplāyasi saṁsthitasya payaso Simpl.
 I. 250.
saṁtāpayanti kim, see *durmantriṇam*
kaṁ.
santo 'pi hi na rājante II. 73. Simpl.
 II. 87.
santo 'py arthā vinasṇyanti III. 179.
saṁtoṣāmrīṭatṛptānām II. 161. Simpl.
 II. 152.
saṁdigdhe paraloke I. 139. Simpl. I.
 180.
saṁdigdho riṇayo I. 314; III. 10.
 Simpl. III. 13.
saṁdhiḥ kāryo 'py anāryeṇa III. 7.
 Simpl. III. 10.
saṁdhim icchet samenaṁpi III. 9. Simpl.
 III. 12.
sannyāyo dhārmikāś cādhyo III. 6.
 Simpl. III. 9.
†sa pañjarakam ādāya III. 124.
sapādād yojanaśatād II. 14. Simpl.
 II. 18.
saptadvīpādhipasyāpi II. 130.
sapta svarās trayo grāmā V. 40. Simpl.
 V. 54.
samaṁ śaktimatā yuddham Simpl. III.
 15.
samayābhyāgato 'tithiḥ, p. 254, 9.
samaḥ śatrau ca mitre ca Simpl. IV. 60.
samutpanneṣu kāryeṣu Simpl. IV. 1.
samudravācīva calasavabhāvāḥ Simpl. I.
 194.
saṁyogagamātāṅgaṁ II. 107.
saṁpattayaḥ parāyattāḥ I. 262. Simpl.
 I. 263.

sampatsu mahatām cittam II. 151.
sampadi yasya na harṣo, see *yasya na vipadi viśādaḥ*.
sampātām ca vipātām ca II. 44. Simpl. II. 54.
sampātavān yathā venur III. 50. Simpl. III. 58.
sampūrṇenāpi kartavyam II. 22. Simpl. II. 26.
samprāpto yo 'tithiḥ sāyam, see *apraṇāygo 'tithiḥ*.
sambhāvyaṃ goṣu sampannam IV. 64. Simpl. IV. 115.
sammato 'ham vibhor nityam I. 41. Simpl. I. 56.
saralpadmam tyaktvā vikasitam I. 296.
saralair api cākṣudraiḥ Simpl. HI, III. 64.
sarasi bahuśas tārāchāyām I. 276.
saruṣi natistutivacanam I. 54. Simpl. I. 70.
saruṣi nṛpe, see *saruṣi nati°*.
sarpānām ca, see *sarpānām durja°*.
sarpānām durjanūnām ca I. 327. Simpl. I. 158; V. 46.
sarpān vyāghrān gajān siṃhān Simpl. I. 40.
sarvadevamasyasyāsya I. 93. Simpl. I. 121.
sarvadevamayo rājā I. 92. Simpl. I. 120.
sarvanāṣe samulpanne IV. 24. Simpl. IV. 27; V. 42.
**sarvam etad vijānāmi* III. 216.
sarvasvanāṣe samjāte IV. 19. Simpl. IV. 21.
sarvasvahanāṣe śaktam IV. 23. Simpl. IV. 25.
sarvāśucinidhānasya I. 175.
sarvāḥ sampattayas tasya II. 97.
sarveṣām eva martyānām Simpl. II. 11.
sarvopadhisamṛddhasya, see *dakṣiṇādi-samṛddhasya*.

savyadakṣiṇayor yatra I. 65. Simpl. I. 76.
sa suhrd vyasane yaḥ syāt sa pitā I. 341.
sa suhrd vyasane yaḥ syāt sa putro Simpl. I. 337.
sa suhrd vyasane yaḥ syād anyajātyudbhavo I. 340.
sa snigdho vyasanān nivārayati I. 251.
sahate suhrd iva bhūtvā prājñas Simpl. HI, III. 159.
†sahasram bibharti kaścic III. 146.
sākāro niḥsprho vāgmī Simpl. III. 88.
sā jhivā yā jinaṃ stauti V. 10. Simpl. V. 13.
**†sādhu mātula gātena* V. 37, 45. Simpl. V. 51, 59.
sādhuṣv api ca papeṣu Simpl. IV. 61.
sāmavādāḥ sakopasya, see *samopāyāḥ sa°*.
sāmasādhyeṣu kāryeṣu Simpl. III. 131.
sāmasiddhāni kāryāni Simpl. III. 130.
sāmādhidānabhedās te, see *ye sāmādānabhedās*.
sāmādir daṇḍaparyanto I. 359. Simpl. I. 377; III. 129.
sāmādisajjitaiḥ, see *sāmādyaiḥ*.
sāmādyaiḥ sajjitaiḥ pāśaiḥ I. 119. Simpl. I. 157.
sāmānyajanmā jātas tu, see *mātrtulya-guṇo jātas*.
sāmnaiva yatra siddhiḥ syāt I. 361. Simpl. I. 378.
sāmnaivādan prayoktavyam I. 358. Simpl. I. 379.
sārameyakharāśvasya V. 44. Simpl. V. 58.
sārameyasya cāśvasya, see *sārameyakha°*.
†sārdham manorathaśatais IV. 8. Simpl. IV. 8.
sā sā sampadyate buddhiḥ Simpl. III. 162.
sā sevā yā prabhukhitā Simpl. I. 46.
sāhlādam vacanam prayacchasi Simpl. IV. 6.

- simhah pañjarayantrañāpari°* I. 295.
simho vyākaraṇasya kartur II. 28.
 Simpl. II. 33.
siddhiṃ vāñchayatā janena, see *si° prārthayatā ja°*.
siddhiṃ vā yadi vāsiddhiṃ Simpl. II. 183.
siddhiṃ prārthayatā janena III. 205.
 Simpl. III. 174.
simā vṛddhiṃ samāyāti Simpl. I. 92.
simā saṃkocam āyāti Simpl. I. 93.
sukulaṃ kuśalaṃ sujanaṃ Simpl. V. 8.
sukṛtyaṃ viśvuguptasya Simpl. II. 41.
sukhasya sūrah paribhujyate tair II. 163.
**suguptaṃ rakṣyamāṇo 'pi* IV. 43.
 Simpl. IV. 45, 46.
suguptasya hi dambhasya, see *suprayuktasya dambhasya*.
sujaṇo 'tha suhr̥ṇ nṛpo, see *svajano 'tha suhr̥ḍ gurur*.
supūrā vai kunadikā I. 14. Simpl. I. 25; II. 138.
suptaṃ vahnau śirah kṛtvā I. 252.
**suprayuktasya dambhasya* I. 197, 218.
subhaksyāṇi vicitrāṇi, see *subhikṣāṇi vicitrāṇi*.
subhāṣitamayaṃ dravyaṃ Simpl. HI, II. 147.
subhāṣitarasāsvāda° II. 172. Simpl. II. 164.
**subhikṣāṇi vicitrāṇi* IV. 65. Simpl. IV. 116, 117.
subhūtāḥ paradeśebhyo V. 27.
sumukhena vadanti, see *madhu tiṣṭhati vāci yo°*.
surārisaṃghātanipīṭaṣoṇitaṃ I. 217.
sulabhāḥ puruṣā rājan I. 220. Simpl. II. 160; III. 6.
suvarṇapuspāṃ pṛthivīm I. 30. Simpl. I. 45.
suvarṇaracitaṃ śuddhaṃ Simpl. HI, V. 42.
susamcitair jīvanavat surakṣitair Simpl. II. 115.
susūksmeṇāpi randhreṇa II. 34. Simpl. II. 38.
suhṛtaḥ suham āpannā II. 11. Simpl. II. 15.
suhṛdāṃ hitakāmānām, see *mitrāṇām hita°*.
suhṛdām upakāraḥ kārāṇād I. 9. Simpl. I. 22.
suhṛdi niranantaracitte I. 75; II. 181. Simpl. I. 341.
suhṛdbhir āptair asakṛḍ vicāritaṃ I. 440; III. 103.
†sūcīmukhi durācāre IV. 58. Simpl. I. 392; IV. 100.
**sūryaṃ bhartāraṃ utsrjya* III. 180. Simpl. IV. 56, 75.
ṣṛṣṭā mūtrapurīṣārtham Simpl. III. 100.
sevakaḥ svāminam dṛeṣṭi I. 34. Simpl. I. 50.
sewayā dhanam icchadbhiḥ Simpl. I. 264.
sevā svavṛttir ākhyātā I. 266. Simpl. I. 268.
†so 'pi divyatanur bhūtvā III. 163.
somas tāsāṃ dadan saucaṃ III. 182.
†so 'haṃ pāpamatiṣ caiva III. 153.
sauhr̥dasya na vāñchanti Simpl. V. 21.
**skandhenāpi vahec chatruṃ* III. 213.
stabdhasya naśyati yaśo III. 212. Simpl. HI, III. 161.
stimitonnatasamcārā Simpl. I. 29.
stokenōnnatim āyāti I. 113. Simpl. I. 150.
striyaṃ ca yaḥ prārthayate Simpl. I. 141.
striyaḥ pūrvam surair bhuktāḥ III. 181.
striyo 'kṣā mṛgayā pānaṃ I. 158.
strīṇām śatroḥ kumitrasya III. 54. Simpl. III. 64.
strīmudrām makaradhvajasya IV. 30. Simpl. IV. 34.

- strīvipraliṅgibāleṣu* IV. 35. Simpl.
IV. 39.
sthānatrayaṃ yatīnāṃ ca V. 41. Simpl.
V. 55.
sthānaṃ trikūṭaṃ parikhā samudro
Simpl. III. 161.
sthānaṃ nāsti kṣaṇaṃ nāsti, see *raho*
nāsti kṣaṇo nāsti.
sthānabhraṣṭā na śobhante II. 118.
sthānasthitā hi puruṣāḥ, see *sthāna-*
bhraṣṭā na śo°.
sthāneṣv eva niyojyāni I. 60. Simpl.
I. 72.
sthitānāṃ svāmināḥ kārye I. 306.
Simpl. I. 298.
sthito 'py antyāsv avasthāsu I. 423.
sthirahrdayanikitarāgāḥ I. 166.
sthairyaṃ sarveṣu kṛtyeṣu III. 92.
Simpl. III. 101.
snigdhair eva hy ūpa°, see *bhāvasnigdhair*
upakṛtaṃ api.
spṛṣann api gajo hanti II. 170; p. 185,
21. Simpl. III. 83.
smārtaṃ vacaḥ kvacana Praśasti 5.
smṛtivedādīśāstreṣu vol. xii, p. 48.
svakarmasamtānaviceṣitāni II. 193.
svagr̥hodyānagate 'pi, see *līlodyānagate*
'pi hi.
svacittakalpito garvaḥ IV. 57. Cp.
utksipya tittibhaḥ pādāu.
svacchāni saubhāgyanirantarāṇi II. 196.
svajano 'tha suhṛd gurur I. 249.
svadeśād yojana°, see *sapādād yo°*.
svaphalanicayo namrāṃ śākhāṃ I.
292.
svabhāvakopam alyugraṃ, see *svabhāva-*
raudram.
†svabhāvaraudram alyugraṃ III. 69.
Simpl. III. 79.
svabhāvo nōpadeśena Simpl. I. 257.
svalpam apy apakurvanti Simpl. HI
I. 65.
svalpasnāyurasāraśeṣamalināṃ I. 12.
svalpe 'pi guṇāḥ sphīti° I. 241.
svavittaharaṇaṃ dṛṣṭvā II. 92. Simpl.
II. 103.
svaśaktyā kurvataḥ karma II. 140.
Simpl. II. 133.
svasthānaṃ sudṛḍhaṃ kṛtvā III. 33.
Simpl. III. 40.
svāgatenāgnayaḥ prītā I. 132. Simpl.
I. 172.
svābhīprāyaparokṣasya I. 268.
svāmini guṇāntarajñe I. 210. Simpl.
I. 101.
svāmī tuṣṭo 'pi bhṛtyānāṃ I. 346.
Simpl. I. 83, 352.
svāmī dveṣṭi susevito 'pi V. 16. Simpl.
V. 24.
svāmyarthe yas tyajet prāṇān I. 301.
Simpl. I. 293.
svāmyādiṣṭas tu yo bhṛtyaḥ I. 86.
Simpl. I. 112.
svāmyādeśāt subhṛtyasya I. 85. Simpl.
I. 111.
svāmyāyattā yataḥ prāṇā I. 303. Simpl.
I. 295.
**svārtham utsṛjya yo dambhī* IV. 33.
Simpl. IV. 37.
hataṃ sainyam anāyakam p. 57, 10.
†hataḥ śatruḥ kṛtaṃ mitraṃ V. 65.
Simpl. V. 85.
hatā bhikṣā dhvāṅkṣair vicalati V.
20.
hantavyapakṣe nirdiṣṭā I. 204.
†hanyatām iti yenōktaṃ III. 192.
harihastagataḥ śāṅkhaḥ I. 283.
**†hartavyaṃ te na paśyāmi* III. 167.
†harsāviṣṭas tato vyādho vol. xii,
p. 50.
hasantaṃ prahasanty eta Simpl. I.
184.
hasann api, see *spṛṣann api*.
†hasapādasamāyukto IV. 56. Simpl.
IV. 98; I. 391.
hasapādasamopeto, see *hasapādasamā-*
yukto.

- himsakāny api bhūtāni* III. 95. Simpl.
 III. 105.
hitakṣībhīr akāryam ihamānāḥ I. 250.
hitam eva hi vaktavyam I. 436.
hitavaktā mitavaktā III. 74.
hitaiḥ sādhusamācāraiḥ I. 342. Simpl.
 I. 339.
hiranyam dhānyaratnāni I. 182. Simpl.
 I. 224, 349.
- hīnaḥ śatrur nihantavyo* III. 116.
hīnāṅgī vādhikāṅgī vā V. 71. Simpl.
 V. 95.
hulāśajvālābhe sthīlavati I. 289.
hetupramāṇayuktaṃ II. 103.
helākṣṣasphuratkhadga° Simpl. III.
 151.
homārthair rividhapradānavidhinā
 Simpl. I. 310.